To the Printer.

PR'ythee, (good *Friend*) Be Carefull, *To repreſſe*,
From Theſe few *Leaves*, The *Slubb'rings* of the *Preſſe*.
But if their *Fate* muſt bear the Common *Croſſe*:
Let its *Errata's*, not be *Slight*; But, *Groſſe*.
For, *Groſſe Miſtakes*, Few, but will ſoon Excuſe:
And Charge the *Printer* with 'em; Not the *Muſe*.
But, *Slight Eſcapes*, That ſlur, or *Sound*, or *Senſe*:
'Gainſt *Vulgar Bolts*, Have ſmall, or no *Defence*.

MICROFILMED—1976

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ΠΑΤΡΙΚΟΝ ΔΩΡΟΝ.

OR, A

LEGACY

TO

HIS SONS.

BEING

A Miſcellany of Precepts;

Theological, Moral, Political, Oeconomical.

Digeſted into

Seven Centuries of Quadrins.

By *HENRY DELAUNE.*

The Second Edition, Corrected, and much Enlarged, by the Author.

Baudius. Robt: Yonge.

Non Temporum tenore, Sed Laudum modo,
Determinanda eſt Vita. Sat vixit diu,
Quem non pudet vixiſſe, nec piget Mori.

London, Printed by *A. M.* for *Henry Seile*, over againſt St *Dunſtons* Church in Fleetſtreet. 1657.

LECAY

HISSONS.

THE DEDICATION.

To You, that value Truth, *and Can abide*
To be directed, when You walk astray:
Whose Nobler Mind, *when some fast* Friend, *does* chide,
Thinks not, He Rails; *But*, Regulates *your Way:*
To You, alone, This light some Pharus *stands,*
To steer a Course *by, Free from* Rocks, *and* Sands.

To the Reader.

PAsse further, (gentle *Reader*) Than, *To look*
On the bare *Front*, and *Title* of the *Book:*
And *lay it by*. As if, (Becauſe its *End*,
Seems To be, only, *This*, To recommend
Some *Inſtitute*, To *Children*; (As mine *Own*:)
And *Thou* thy Self, Not *Such*; and Having, *None*:)
It might not, *Thee*, concern. *Peruſe* it, Well;
(Yet think not, This, *A Plot*, To make it *Sell*,)
And if, *Therein*, Thou find'ſt thy *Labour* loſt:
Or ſhalt Repine, At thy, ſome few-Pence, *Coſt*:
Then *Cenſure*, at thy *Will*. If *Otherwiſe*;
Do Me this *Right*, To let *Such*, as deſpiſe,
And Carp at *Precept* clad in *Meeter*, Know,
They, not My *Fail*; But, Their own *Frailty*, ſhow.
Much might be ſaid, In *Traverſe*, To their *Senſe*;
But Divine *Herbert*, ſpeaks my juſt *Defence*:

A Verſe may finde Him, Who, a Sermon, flies;
And turn Delight, into a Sacrifice.

To the Judicious Reader.

READ; and *Correct*, In Reading, What's *Amiss*:
I shall be, much, Thy Servant. Many *Eyes*
See More, Than *Two*. He, well, deserves, A *Hiss*,
That thinks *Himself* infallible. The *wise*
Blaze not; But, *Blanch Escapes*. 'Twas ever Known,
Much Easie, *To find Faults*: Hard, *To make None*.

To the Censorious Reader.

TO humour *Friends*; More than, To please *My Self*;
(To speak, *In Print*:) Brought, first, *This Birth*,
If it shall lie, *Neglected*, on thy *Shelf*. (To light.
I have no *Wrong*; But, (when cal'd forth, *To fight*,)
Deal, with Me, *Gently*, If I chance, *To Halt*:
Till Thou hast *Written*; And not made a *Fault*.

TO

TO MY
Friend the AUTHOR.

TO praise thy *Book*, (thy Praises Magazin,)
Were not, *To License*: But, *To Call it in.*
The *Pen* that strives, To *Pencill* out thy *Worth*,
Takes from thy *Work*; Which, lowdly, sets it forth
Who Crowns thy *Temples*, must provided be,
With Groves of *Lawrel*: Or pluck, *Bayes*, from *The*
Since ev'ry *Quadrin*, Which We meet with, *There*,
Has weav'd a *Chaplet*, for thy *Brows* to wear.
Friend, spare me, then; (This only *Verdict* spent
Who Reads thy *Book*, Will find It, *Excellent*.

Cha. Gibbes

ΠΑΤΡΙ

OT

ΠΑΤΡΙΚΟΝ ΔΩΡΟΝ.

OR,

A Fathers Legacy

TO

HIS SONNES.

The First Century.

1.

Prouts of my Stem; and Deeds of my (Defects;
In whom the frailties of our Being reign:
When I am gone, (for Age my way di-(rects)
Let these Instructions in my stead remain.

2.

God, your great Maker, see you duly fear;
And daily pray, and praise his holy Name:
Who, by this Compasse, steadily doth steer
Shuns Rocks of Hartbly, and Eternal shame.

3.

Be found in Faith, and in Religion fixt;
Gad not to change; nor fangled Fancies own:
God does reject a Worship that is mixt;
He must have All, or else he will have None.

4.

And what is All the All, you can present,
But a poor Nothing, to the All you have?
Yet that poor Nothing, from a right intent,
Is all God seeks, for All he gives, or gave.

5.

Manner, not *Matter*, puts a Work in *trimme*
To please God's eye: Two Mites convince it true.
Abel and *Cain*. Cups, with full-flowing Brimme
Of luke-warm Applications, make him spue.

6.

Shun Tenents false, and Atheisticall;
And be not Scepticks in Divinity.
No Truth, no Trust, no Throne: Doubts catch a fall.
Serve one true God, in holy Trinity.

No

7.

Not what God is; But that there is a God,
Meer Reason proves: who did all Things create.
Man, was not man, before he was a Clod:
Things, of themselves, make not their Form and (Fate.

8.

Begotten Things must, a Begetter, have;
The first Begetter, could not be begot:
To that Begetter, who first Being gave,
He is, The God; and other, else, is not.

9.

This God, who did all Entity, create;
Could not his Own: and therefore ought to be,
As the first Cause, so without Time or Date;
And have his Essence from Eternity.

10.

Seek not, To sound th' Eternal, and immense
Essence Divine, and Workings: But adore.
No perfect Christian is made, So, by sense;
Ripe Faith must reach; rash Reason not explore.

11.

Can you make *Phœbus*, his ſwift courſe reverſe?
Or the vaſt Ocean, in a ſive confine?
Or, in your Palm, ballance the Univerſe?
Till, ſo, you can, you cannot God define.

12.

God himſelf once, amov'd a holy man
From this fond thought; by a Child's laving out
The ſea into a pit. Works paſt our *Can*,
Are wiſely left: unwiſely gone about.

13.

Yet, thus farre, you may trace him in a path,
Geometry makes obvious to our ſenſe,
God is a Circle, that no *Center* hath,
But, ev'ry where, is a Circumference.

14.

The ſacred Records, of each Teſtament,
Speak him, at full, ſuch as he will appear:
Conſult them oft; let them your ſearching ſtent;
And where they want a tongue, want you an ear.

It

15.

It is enough, if that you humbly mark,
And minde to do his Hests, therein reveal'd:
He dares his death, that dives into the Ark;
Man may not know, what God will have conceal'd.

16.

Make them a Lanthorn to your feet, and waies;
And before all things else, them still preferred
This *Ariadne*, in all humane straies,
Will so direct, as you can never erre.

17.

Food, comforts, cates, for each Age, Sex, and sore,
Do flow therein to an unbounded brim:
They are a Sea, wherein, to saving shore,
The Lamb may wade, the Elephant may swim.

18.

To raise all doubts, if any doubts shall rise,
(As not, I hope) that may your thoughts amove
From Scripture-Truths, to falshood and to lies;
That God their Author is, 'tis plain to prove.

19.

God writ, or Men: If Men; then Good, or Bad;
Good, would not write Things never heard or seen;
Bad, could not write Things so much sound and sad:
God then alone *their Protoplast has been.*

20.

Could ever yet Philosopher, or Sage,
The best of best, by light of Nature, tell,
Of this great All, the Embrio, Birth or Age:
The Angels crime, Man's guilt, and how they fell?

21.

Thus then convinc'd, That God their Author is,
By Inspiration of his holy Minde
Into selected Saints; confine your Bliss
In them alone: There seek, and you will finde.

22.

If in Gods Word, some Text shall seem obscure,
Consult, with care, the Concord and Consent
Of the Church, in It, primitively pure;
And of sound Pens, her chiefest Ornament.

Dare

23.

Dare not presume to Criticise a Sense (draws:
Selfish, from *what* the Church from Scripture
Errour, and Schism, and Heresie, from thence
Had their first rise, of sad events, the Cause.

24.

The more God does, his sacred Will, reveal;
The more take care his service to advance.
Knowledge that straies, from stripes, has no appeal:
Mercy may make some Plea for Ignorance.

25.

Set forth, to God, the first-fruits of your Age:
And in your youth, mind Him that made you be.
From the full Crop of a fair Heritage;
A large increase will raise, then, your Degree.

26.

Honour your Mother, both in Word, and Deed,
So shall you bring a blessing on your Head:
Have special care in her old age to feed
Her, her, by whom you have in youth been fed.

27.

Next unto God, the Cauſe of ev'ry Cauſe,
Parents, your ſecond Cauſe, all duty claim:
And you tranſgreſſe His, Natures, and Man's Laws,
(A triple crime) if you decline the ſame.

28.

Contempt of Parents, in what kind ſo e're,
Contracts a bitter curſe, which ſoon, or late,
Does overtake: Nor will your children fear,
Neglects of duty, to retaliate.

29.

Have peace among your ſelves; let each provoke
Each, unto love: Baniſh all ſtrife, and wrong.
Fagots, of ſmalleſt ſticks, are hardly broke:
And cords, of many twines, are very ſtrong.

30.

Concord's the Nerve, that does combine and twiſt
Societies together; And, from ſmall,
Swel things, to great: when its Antagoniſt
Shakes, and, to duſt, makes ſtouteſt Empires fall.

Strife,

31.

Strife, Schism, and Fewd, in City, Church, or State,
Bring ruine forth; The self truth tels you so:
And 'twas the Maxim of a wily Pate,
Divide, and Reign; Distract, and overthrow.

32.

Neareſt relations, that in hatred are,
Their ſpleen more fierce, and with more fury burns,
Eteocles, and *Polynices* Warre,
Surviv'd their deaths, and raged in their urns.

33.

As you all ſpring from the ſame ſtock, and ſtem;
And the ſame blood in your each veins does flow:
So let Accord your ſouls unite, and hem:
Like well ſet Plants, you will then fix, and grow.

34.

Salute the morn, with thanks your night was ſweet;
And ſuit, for favours on your growing day:
At eve again, make both, in order meet;
Thus eve, and morn, muſt wheel the year away.

Implore

35.

Implore the bleſſing of the God of might,
Upon each work you ſet your hand unto:
But ſet your hand to nothing, but the right.
Pirats do pray, that they may miſchief do.

36.

Man's early riſing uſhers not the morn
The faſter on; nor can his care and toyl,
Or ſwell his Vine, or ſtack his Fields with Corn:
'Tis dew Divine that does inrich a ſoyl.

37.

Think not to ſcale the Sphears with ſtrain-tear eyes;
A mimick face; or the long winded art;
Fervent ejaculations ſtorm the skies;
God looks not on your Lungs, but on your Heart.

38.

Let your Devotion have its Site and Seat,
More in your inward form, than outward face.
Faſt; yes, from Sin: not (to look pale) from Meat.
Rent; What? your Hearts: and not your Clothes deface.

Offer

39.

Offer to God (if you will God delight,)
The Sacrifice of pure hands, hearts, and lips;
So, though all *Ægypt* feels a fatall night,
Your *Goshen* shine shall suffer no Eclipse.

40.

Prayer contests (as *Jacob* did) with God;
And boldly dares the higheſt Orbs aſcend:
It bindes his hands, and makes him drop the Rod;
Brings bleſſings down, where he did ſtripes intend.

41.

Wear no Mauſolean outſide, of pure zeal,
Lin'd with the putrid ſtuff of Tombs and Graves:
A good Mask oft does a bad face conceal;
Many that Saint it out, within are Knaves.

42.

A Phariſaick Sanctimony may
Catch the worlds eye; not the great eye above.
The Publican found mercies in his way:
Truth from within, does moſt prevail and move.

Hypocriſie,

43.

Hypocriſie, carries alofty ſpire,
Like the chief Fane of our Metropolis:
But you will finde, (if you but well enquire)
Faith, likewiſe under ground, as 'tis in this.

44.

The Magiſtrates, the Aged, and the Wiſe,
Look you obſerve, you honour, and attend:
Theſe will direct, inſtruct, and well adviſe,
Your waies, your works, what ere you do intend.

45.

Your friend, the poor, and ſuch as are oppreſt,
Reſpect, relieve, redreſs in what you may:
The firſt's a ſtaff; the ſecond is your gueſt;
The third may help you, when you may decay.

46.

With all men ſquarely deal; and what you do
Maturely promiſe, ſee you duly pay:
But raſh ingagements are the ſeeds of wo;
And vows, ill plac'd, do ever lead aſtray.

To

47.

To vow, is good; and good your vow, to keep;
But, when you vow, look that your vow be good:
Better break ſoon; than, too too late, to weep
A raſh-made vow, when rightly underſtood.

48.

God's will it is, that, what you vow, you pay:
So that you vow, according to his will.
To ſacrifice is leſſe, than to obey:
Repent a vow, when you have made it ill.

49.

Make not a promiſe you intend to break;
Or which you cannot, may not well perform:
The former, ſpeaks you baſe; The later, weak;
Both, credit ſtrain, and put it out of form.

50.

What, why, to whom you promiſe, look, before
You make a promiſe; for you, then, are free:
But, having promis'd, you are ſo no more;
Till what you promis'd have, performed be.

Strive

51.

Strive not to pleaſe the Moſt; but ſtill the Beſt:
The Vulgar eyes are not ſo bright and clear.
Be, what you ſhould be: on that Baſis reſt.
'Tis better to be good, than to appear.

52.

Give words and wõrks their juſt aſſize; then weig
Nor much, nor little, what bald rumour ſaies:
It's frothy puffs ſoon waſte, and winde away;
And, at the moſt, ſurvive not thrice three daies.

53.

Had that Heroick General (of whom
Ennius ſo loudly ſings) not valu'd more
Safety, than Rumours; domineering *Rome*
Had mis'd ſome Trophees, that inrich her ſtore.

54.

Is he not fondly weak; will eat, or drink,
Wear clothes, or ſuch, to pleaſe anothers mind?
Or humour more, what men may ſay, or think;
Then what he does, in Senſe and Reaſon, finde?

55.

Be neither vainly proud: Nor weakly baſe.
If wealth abounds, think not your ſelves the more:
If wants befall, yet let not wants debaſe.
Be ſtill the ſame, in Scarceneſs, and in Store.

56.

Fail not to hope, when humane hopes do fail;
There is a hope, above humanity;
So *Abram* hop'd, and did, by hope prevail;
Hope ſtill that hope, hope not in vanity.

57.

God, whom no time confines, oft ſtaies, to ſave,
Till hope and help, from all things elſe, are fled;
That ſo his work may the more glory have.
Chriſt did not come, till *Lazarus* was dead.

58.

Caſt Hope, your Anchor, on the living Rock,
And you ride ſafe, when ſtorms moſt rage and rore:
Of this world's Sea, He may well make a mock,
Whoſe Haven, Heaven is; and Chriſt, his Nord.

When

59.

When crosses crush your Clay, let your mind sore:
And never stoop to unbefitting game:
Heroick vertue, (like the Palm) the more,
It labours under weight, is more the same.

60.

As day succeeds the night, and night the day,
So weal, and wo have an alternate reign:
Let not the first inflate, the last dismay;
Right use of each, converteth both to gain.

61.

Have special care with whom you do converse;
Converse breeds liking; likeing, likeness makes:
He smels of Pitch, that has, with Pitch, commerce;
Who, with sweet Odours, of their scent partakes.

62.

Let not example into errour draw;
And make you think, what you see done, you may:
You nothing may, but what you may by Law;
All by-paths else will make you go astray.

Speak

63.

Speak in due time, not raſhly, out of courſe:
And ſpeak not much, for too much talk is vain.
Let truth, and grace, ſtill ſeaſon your diſcourſe;
For 'tis a vice, to flatter, lie, and fain.

64.

Think all you ſpeak; but ſpeak not all you think;
Thoughts are your own; your words are ſo no more.
Where wiſdom ſteers, wind cannot make you ſink:
Lips never erre, when ſhe does keep the door.

65.

Speech is the Index of the Wit, and Minde:
Silence conceals, alike, the Wiſe, and Weak.
If prone to talk, your nature you do finde;
Be ſure, to learn, how you may wiſely ſpeak.

66.

Do, as the wiſe *Xenocrates* did do;
Aſſign each part of ev'ry growing day
To ſome imployment; and aſſign one too,
To Silence; then, To ſtudy what to ſay.

67.

To that which Friend, or Stranger may propound,
To teſt you in converſe, frame a Reply,
As ſweet, in Manner, as in Matter, ſound.
A rude controll gives an implicite ly.

68.

Get not the Habit, (by much uſe) to lie:
For Truth, at length, will hardly gain belief.
He that oft cried, (A Thief) and no thief nigh;
When a Thief came, indeed, had no relief.

69.

Lies, and Deceit, though with a good intent,
And to good ends, you may not think to uſe;
Such pious frauds, are by ſound Doctrine ſhent:
Sin, upon no pretence, can plead excuſe.

70.

Love ſtill the Truth, for Truth will ſtill prevail;
It takes its ſtrength, from Uniformity:
'Tis a ſtraight Line, in drawing which you fail,
If your hand moves to leaſt Obliquity.

Obliquity

71.

Obliquity walks in as many waies,
From Point, to Point, as you have thoughts in (mind:
But Truth, from One, (the same still) never strais;
'Tis the best guide you can, or seek, or find.

72.

Let prophane Cursings, Oaths, and Talk impure,
Not touch your Lips with a polluting Kiss:
Where Springs are sound, the Streams are ever pure;
The Mouth's the shop: the Heart, the store-house (is.

73.

All Sins, (but these) may yet have some pretence;
And ends, in their committing: But we find
In these Tongue-sins, nothing to humour Sense.
He's more then curs'd, that damns himself with (Wind.

74.

With what brass front, dares a blaspheming Wretch
Look up to God, with hope, (when he shall pray)
To gain a Suit, (be it for lesse, or much)
Whose wicked Wind displeases him every day?

75.

Deal not with imprecations; nor at all
Mock holy duties: An unlucky Fate
Much dogs the first; and it does oft befall,
When men would mind the last, they come too late.

76.

Use God's Name still with Reverence; yet where
Law wils an Oath, yeeld what to Law is due;
But side with Truth: For who does falsly swear,
Makes (as it were) God rest what is not true.

77.

Shun, as a Plague, or any thing that's worse,
The lewd embraces of lascivious Dames:
For they will breed consumption, in your purse;
Rot, in your bones; and Cankers, in your Names.

78.

Frustrate, by wisdom, the Bane-boding Charms
(As did *Ulysses*) of a *Syren*-tongue:
From thence it was stout *Sampson* took his harms;
From thence it is our first of mischief sprung.

When

79.

When wanton *Lais* askt a sawcy summe,
For her bad wares, of wise *Demosthenes*:
His answer was, I am not, hither, come
To buy Repentance at such Rates as these.

80.

If light of nature had such Energy,
To curb from sin, where sin was no disgrace:
How much, then, more ought you, from sin, to fly,
(Proscrib'd by God) who have the light of grace?

81.

Sins of all other Gages (if in this,
We trust St *Paul*) passe on another score,
And are extrinseck: Lust intrinseck is.
'Gainst his own flesh his sins, sins with a whore.

82.

Court not a Female Face, for red, and white;
But Court the Beauties of a vertuous Minde:
The First, soon fades, and so fades your delight;
But, in the Last, you lasting pleasure finde.

83.

Of healthleſs Healthings, hate the boundleſs Cup,
The now, too much, too too much, worſhip'd
Know, 'tis a *Circe*, by whoſe fatall Sup, (Shrine:
You are made worſe than either Ape, or Swine.

84.

Againſt this Vice, the noble *Spartans* gave
Precepts, by Demonſtration; That, the Eye,
(The ſureſt Senſe) might, in a wall'wing Slave,
See, and abhorre, its baſe deformity.

85.

As Fire, and Water, uſefull Servants are,
But cruell raging Maſters; Wine is ſo:
It much helps Man, if curbed in, with care;
Slack'd the reins, in worths his overthrow.

86.

To kill his Father, or to act a Rape
Upon his Mother; He that could admit
No thought, when ſober; yielding to the Grape,
Did (being drunk) theſe two high Crimes commit.

87.

All Vices elſe, though horrid, or obſcene,
Act ſtill their parts, and keep a Humane face:
The beaſtly Drunkard only ſhifts the Scene;
And, in himſelf, God's Image, does deface.

88.

How much more Beaſt, is beaſtly Man, than Beaſts?
They drink, for thirſt; and, for pure hunger, eat:
But He, (as if plac'd meerly, here, for Feaſts)
Strains, to move Thirſt; and, Hunger, force, with (meat.

89.

Gaming, and Quarrels have a diſmall Fate
Attending on them; Come not near their Stings:
The firſt, like Sulphur, blows up an Eſtate;
The laſt, the Life, the Soul in queſtion brings.

90.

A Gameſter (like your high-way Setters) makes
His Gain, and Glee, another's Want, and Wo:
By means unjuſt, what is not his, he takes;
And drives a Trade, that does, moſt oft, undo.

91.

A Quareller, is a Plague civil; All,
Of ſober Pulſe, ſhun his converſe: He keeps
Nor Time, nor Tune; is ever, apt to fall;
And, in a skin unflauter'd, ſeldom ſleeps.

92.

Make ſtill a conſcience of the meaneſt ſin;
Sin fruitfull is, and one ingenders more:
A little Thief crept, at a window, in,
May, to the great, wide open, ſet your door.

93.

Sin, in it ſelf, is ſo deform'd; it dares
Not ſtand the ſhock of an obſerving look:
But, with a Mask of ſeeming good, enſnares.
Decline the Bait, if you will ſcape the hook.

94.

Sin that is cloſe, and ſhame fac'd, is the leſſe;
And more may hope for mercy: But to dare,
(Like ſome) not only own it, and profeſſe;
But boaſt, and glory in it; O beware.

So

95.

So keep the door, of ev'ry outward Senſe,
As no pollution, thereat, enter in:
The Soul receives, from them, intelligence;
And acts it forth, in ſanctity, or ſin.

96.

Let conſcience, in you, check ſuch ſtraies, as Law
Wants ſtrength to curb; and fall not in its lot.
No man is truly good, that's good by Awe:
But he, that may do ill, and does it not.

97.

The point of Honour, that true Honour is,
Cheriſh as much, nay rather more than life:
But (oh) that point is underſtood amiſs;
And fools now bleed, for any word of ſtrife.

98.

Why, give a ſtab, rather than take a lie?
Since, if I lie, he tels me but the truth:
And if not ſo, He lies himſelf, not I.
Muſt idle wind, work a raſh deed of *Ruth*?

Know,

99.

Know, that your Life, as a rich Treaſure, is,
Which you may well, Nay, you are bound to uſe,
In brave Reſults: But you do much amiſs,
If, idly, you it ſquander, and abuſe.

100.

Your Country, Friends, and Kindred, have a ſhare
In you, as great, as, in your ſelves, you have:
Wrong not their Right; but take a ſpecial care,
By vertuous deeds, to gain a Noble grave.

The Second Century.

1.

GO not to Law, but when ſtrong Motives preſs;
Let ſome wiſe Friend, the leſſer jars appeaſe:
Who thinks all Wrongs, by Law-ſuits, to redreſs;
Shall find the Cure, farre worſe than the Diſeaſe.

2.

When a Diſeaſe is leſs-ill, then the Cure;
Better be ſick, then ſeek what may reſtore.
Laws, are ordain'd to help, and to ſecure:
But Phyſick kils; and Salves, now, make a Sore.

Laws,

3.

aws, in themſelves, are good; but Men are bad:
Who make that Good, an inſtrument of ill:
nſtice miſled, by Gnides, in Purple, clad,
Hits a wrong mark; and turneth Spare, to Spill.

4.

When you do proſper moſt, give your ſelves leaſt
To luxury, and eaſe: That if you ſhall,
y adverſe Fate, be tumbled from your Neſt,
Leſs Weight, may find leſs Sadneſs, in your Fall.

5.

e, in Expence, not Pinching, nor Profuſe:
The golden Mean is ſtill the ſureſt path.
e lives in *Want*, who, (*Having*) makes no uſe:
He dies in Want, who waſteth what he hath.

6.

et your Apparell be, as may become
Your Place, and Perſon: yet without exceſſe.
ut Ape-not the fantaſtick Modes of ſome
She-bees, that wear ſix Bedlars, in their Dreſſe.

Love

7.

Love money, for its uſe, not for its ſelf;
And that right prudence too muſt regulate:
Who, above meaſure, dotes upon this Pelf;
Has, beyond *Midas*, an unhappy Fate.

8.

As fruit, and leaves; branches, and ſtem, proceed,
And from the root, have vigour: Even ſo
The love of money, is the ſtalk, and ſeed,
Whence, and whereon, all kind of evils grow.

9.

The love of money, (to define it well)
Is a meer Dropſie of the Soul: For more
Men find their bags, with charming Gold, to ſwell
More is their thirſt, to multiply their ſtore.

10.

The Miſer's heart, is like the Glutton's eye;
That gobles *Muck*, as this does goble *Meat*:
'Tis never full; at any game will ſtie;
And, though it choak, yet it, ſtill, more would eat

11.

'Tis not the want of any thing we need;
But want of what our greedy minds would have;
Begets the Worm, that on our souls does feed;
And packs the Rich, like Beggers, to their grave.

12.

The right enjoyment, of what we possesse,
Lies meerly in the Use; not in the Store:
Death takes all from us, whether more, or lesse.
He, that has Food, and Raiment, is not poor.

13.

Mine the Earth's entrails; plough the swelling Main;
All to be rich: your time is vainly spent.
True Godlinesse, holds forth the chiefest Gain;
Joyn'd to a mind, with its own Lot, content.

14.

Place not essential Weal, in store of Wealth:
Midas confutes that errour. If you fill
Much, to the Dropsie sick, you drain his health:
Some blessings, like some courtesies, may kill.

Store

15.

Store well your Mind; and then, though Fort (ra
Though Time be crosse, though the World ston
and tear;
You are still rich: and (like the Grecian Sage)
Carry your, All, about you, ev'ry where.

16.

Study more, To be Good; than Rich, or Great.
These two last you must leave, or they will you:
The first, will place you in a glorious seat,
Of lasting Bliss; and Comforts ever new.

17.

Uphold Repute; the Fruit commends the Tree;
Credit defam'd, is not redeem'd at will.
Who, once, is bad, is still presum'd to be
The very same; in the same kind of ill.

18.

Let Prudence guide each action you intend,
Of any weight: The want thereof has brought
Many, to ruine. Still foresee the end.
'Tis a fool's part, to say, *I had not thought*.

Th

19.

Tho you toil much; tho you be full of care;
'Tis all to loose, without her help, and light.
The Tortoise slow, did yet out-strip the Hare,
And won the Race. Strength oft is foil'd, by Slight.

20.

As he that builds, does first compute his charge:
So, in all things, of moment, cast about.
Many get in, where the Horn's end is large:
And take not heed, 'tis narrow to get out.

21.

Launch not out (rash) into the rolling main:
When, on firm ground, you have a footing sure.
Quit not, for danger, safety: ease, for pain:
Rather than Great, and hated, live obscure.

22.

Steer in a right course on; grow not too bold
By dangers past: If you the Helm forsake,
Ere you have brought your Barque to Anchor-hold,
You may, fad shipwrack, in the Harbour, make.

When

23.

When you have run a race, and won a Prize;
Let Wiſdom keep, what vertue has obtain'd.
The ſhame is leſſe, to fail in enterprize;
Then baſely loſe, what we have nobly gain'd.

24.

On Wiſdom's lips, hang an attentive ear;
And heed to hoard her treaſures in your heart:
The Gold, and Gems, the ſtaunting Eaſt does bear
Are all but droſſe, to what ſhe does impart.

25.

Wiſdom is ſaid, the chiefeſt Good to be;
And ev'ry mouth, is full of Vertue's praiſe:
Yet few they are, that ſeek the firſt, (we ſee)
Or will, the laſt, from rags, and ruble raiſe.

26.

Never fall out, with them you cannot want;
The members, thus, did with the belly jarre:
Of what befell, you are not ignorant.
He's mad, or more, that with himſelf, will warre.

27.

In weighty Matters, that concern you much;
You may make uſe of friends: But truſt to None.
Many will promiſe fair: But few keep touch.
Each beſt intends, and beſt attends, his own.

28.

Fly not too low, leſt Damps do flag your wings;
Soar not too high, leſt the Sun melt your wax:
A juſt courſe, between both, a ſafety brings,
Moſt to be ſought for; which each other lacks.

29.

Happy the man, that, with a modeſt ſtent,
(Far from an Aulick ſervitude, and free
From Suits, and mining Cares) can court Content;
Between a lofty, and a low degree.

30.

If you do ſcope, (as who, but ſcope, can chuſe,
From natures Dictates?) To Command and Sway:
To do it well, and not your ſelves abuſe;
Obſerve this Rule, Learn well, firſt, to Obey.

31.

Diſſemble not; for 'tis a ſervile vice:
Yet who ſpeaks all he thinks, is counted Weak.
From ſolid Wiſdom, purchaſe ſound advice:
How, When, and Where, to be or Mute, or Spe

32.

Be not in Meaning, This; and, That, in Show:
An upright Mind is a continual Feaſt.
Deceit, (much like a Waterman) does row,
With its face Weſtwards, when its courſe is Ea

33.

Do, as you would be done to: Make your Beam
Not ſhort on this ſide, on that other long.
Sell, by the Weights you buy: Forgo the Stream
Of Them, will do no Right, and take no Wron

34.

Lend to a Friend, if he ſhall ſtand in Need,
Out of your Purſe; But avoid Suretiſhip:
If you loſe, That, you know how much you bleed
This, is a Leak, that does oft ſink a Ship.

Shu

35.

Shun Idleneſs, the Miſtreſs of each Ill;
Honeſt Imployment ſets the Mind to Task:
This wears an open face; That other, ſtill,
Bears a Complexion, that requires a Mask.

36.

Eat not the bread of Idleneſs; or That,
Which Impudence ſharks baſely here, and there.
The Firſt, (like the Lean Kine) devours the Fat:
The Laſt, deſerves, the boring of the Ear.

37.

As you would ſcorn, To beg; ſo likewiſe ſcorn,
Gratis, on others Toyl, (like Drones) to live:
Eat your own Bread. Man is, to labour, born,
Who Takes, is ſold: You purchaſe, if you Give.

38.

'Twas once a Crime, in *Ægypt*, Capitall,
In Such as could not, to their Rulers, ſhow,
Some honeſt Means, they had to live withall.
Had We that Law, 'twould hard, with many, go.

39.

Labour, from Education, to receive,
What Nature has deny'd you; and is more
Than Fortune can beſtow: Which will ſo cleave,
That She, nor Fate, can ever make you poor.

40.

Beaſts paſſe you much, in Body-*qualities*;
The Lion is more ſtout; more ſwift the Hinde;
The Horſe more ſtrong; Eagles have better eyes:
If you excell, you muſt excell in Minde.

41.

And to the moulding of that too, you may
From Beaſts have a fit Modell; if you read,
(With a judicious eye) the trace, and way,
Wherein Inſtinct of Nature makes 'em tread.

42.

The Ant, can teach you Induſtry; The Dove,
Mildneſs; The Serpent, Prudence; The Dog, Care;
Meekneſs, the Lamb; The Pelican, True Love;
Pure Faith, the Turtle; But paſs by the Hare.

43.

f your Imployments, or your Fancy ſhall
Carry you forth, to forreign Climes; Be ſure
o to provide, as not to want. To all
Emergent Griefs, Money's a preſent Cure.

44.

ake along, with you, (as a ſpeciall Paſſe)
The Eye, the Front, the Back, the Mouth, the Ear;
f Faulcon, Ape, of Camell, Swine, of Aſſe;
To ſee, to ſooth, to bear, to eat, to hear.

45.

reſight is emblem'd, in the Faulcon; Fair
Compliance, in the Ape; The Camell quotes,
tience; The Swine, not to be Nice in fare;
The Aſſe, Attention, and Retention notes.

46.

t your Comportments, to each one, be ſuch,
As you may gain their Favour, and their Love:
s a Purchaſe, will not coſt you Much;
And, more then Gold, may ſometimes uſefull
prove.

47.

To purchaſe Love, ſhun an Imperious mind;
A froward Humour, and a ſcornfull Eye:
Grudge neither Hand, nor Hat; Be courteous, kind
Of free acceſſe, with affability.

48.

Be grave, and Modeſt, with your Betters; Free,
And pleaſant with your Equals; Mild, and kind,
(Not too Cheap) with Inferiors: Each degree,
In your Converſe, will, then, a Liking find.

49.

Three things, a year, are needfull, to Combine,
And Friendſhip, ſtill, in vigour, to maintain:
Paper, ſome ſheets; A Hat; A Cup of Wine;
To Correſpond; To Greet; To Entertain.

50.

To honour, to commend, and to relieve;
When he is preſent, abſent, in diſtreſſe:
Is the next way to make your Friend believe,
Your love, is ſuch, as, to him, you profeſſe.

51.

Keep all good Parts, by exerciſe, in heart:
But, upon None, be, too too much, intent.
We ſlack the ſtring, when we have plaid our Part.
The Bow grows weak, that ſtandeth alwaies bent.

52.

Good Parts are Much; yet, if you may, you muſt
On honeſt Wealth, with a juſt hand, lay hold:
Vertue, through wants, oft grovels in the Duſt.
The Gem more glorious ſhines, that ſhines in Gold.

53.

Wealth, a good Handmaid is to Vertue: and
Does bravely ſuit, with a Mind Nobly bent.
Of Good, or Great; What can he take in hand,
Publick, or Private; who is indigent?

54.

Make a right uſe of Riches; Elſe you make
Your Selves, their Slaves; and they become a Curſe:
To purchaſe them, much toyl, and pain, you take;
Much Care, to keep; much Anguiſh, in the loſs.

55.

Anacreon, had from *Policrates*,
Some Talents ſent: But pin'd with Muſings deep,
He brought them back, and ſaid, Take, from me, theſe
Mine Enemies, That will not let me ſleep.

56.

Thus think of Riches, (and thereafter live;)
That what you rightly ſpend, you truly have;
That you will gain, with uſe, What, well, you give;
That you muſt loſe, at length, what ere you ſave.

57.

(ſcorn
Weigh waining Wealth, with weights of Honour:
All ſordid Means, that may your Wants relieve.
He needs muſt halt, has, in his foot, a thorn.
Of Things well-done, the Deeds will never grieve.

58.

Have not (as too many have) an Itch,
Of bringing Gold, on a *poſt* Horſe, to Gold:
He ſcarce is Honeſt, that, too ſoon, is Rich;
A fair gradation, a fair Name does hold.

59.

If you will learn, by what beſt means you may
Soon become Rich; (to ſome, that did inquire,
Socrates ſhew'd this next, and neareſt way)
Make your ſelves poor, in Wiſhes, and Deſire.

60.

Give to Deſert, with a wide-open hand,
Of what you have, and have no preſſing need:
But, Nature's Laws, He does ill underſtand,
That ſtarves Himſelf, and will, Another, feed.

61.

To give, as give you ſhould, ſeem not to heed,
Or know, to whom you give; much leſs proclaim.
There is a kind of cloſe, and baſhfull Need:
Better, not give, than, by a Gift, to Shame.

62.

As Seamen, Rocks; In good Deeds, ſo, decline
Sharp-ſting'd Reproach: It leavens all your Paſte;
Ravels your Web; Gives breathing to your Mine;
And puts your, Well, upon the ſcore of Waſte.

The

63.

The State you have, whether, or left, or gain'd,
Keep in a Modeſt, not profuſe Attire:
To no leſſe merit has the Hand attain'd,
That does preſerve; then That, which did acquire.

64.

Be wiſely frugall; and yet Nobly ſpend:
Theſe Two may ſtand together, and not claſh.
Who leaſt does Borrow, is moſt like, to Lend.
To Scrape, is Baſe: 'Tis Folly, forth to Laſh.

65.

Be not ſelf-will'd; and do not humour more
Your own Conceits, then ſad, and ſound advice.
He lets in Ruine, that does ſhut his dore
To wholſome Counſell, and contemns the Wiſe.

66.

Rome happy was; and *Nero*, then, was good;
When *Seneca*, his Youth, directed, Well:
But (mark) ſo ſoon as He had ſpilt his Blood,
He grew a Tyrant, and, by Miſchief, fell.

Weigh,

67.

Weigh, Councell Well; for (like to *Æsop's* Meſs,)
As 'tis the Beſt, ſo 'tis the Worſt of Things:
Jacob, by Good, the Bleſſing did poſſeſs;
Bad, rent, ten Tribes, from one of *Judah's* Kings.

68.

No Man is Wiſe alone; ſo *Plautus* ſaies,
And, Truth, he ſaies: Then let this Truth adviſe,
To get good Guides, in wilde and winding Waies:
Two, by much, leſs diſcern, than many Eyes.

69.

The Matchleſs Husband, of that ſhameleſs Dame
Fauſtina, did of Councell ſo approve,
He waiv'd all Will of might, and did not ſhame,
To have his Actions, by the Senate, move.

70.

Safety reſides, where Councellours abound,
Wiſe, Honeſt, Juſt. The World is full of Wiles;
Of broken Foords; of Paths unſafe, unſound;
Hyænas, Panthers, Syrens, Crocodiles.

Truſt

71.

Truſt not to Looks; Yet Phyſiognomy,
Is oft the *rough-draught* of the inward Man.
Pſyche's externall ſeat, is in the Eye;
But where Deceit may lurk, 'tis ſafe, to Scan.

72.

Do not, the Dog, and Shadow, imitate;
Two Birds, in Buſh, are leſs, than One in Hand:
Who, Hopes to come, buyes with a Now-Eſtate,
Does hardly, yet, theſe Morals underſtand.

73.

Run not in Debt; by Bond, or Merchant-Book;
So ſhall you keep your Credit, and Repute:
If, otherwiſe, you ſhape your courſe; then look
For Scorn, Neglect, a Serjeant, and a Suit.

74.

Compute your Comings in; and, by that Square,
Set forth your Layings out: Go Leſs, than More.
Who loves to Spend; and looks not how to Spare;
Soon turns Himſelf, and Houſhold, out of Dore.

Let

75.

Let Induſtry, whilſt you have Halcion-daies,
Still, with your Teem, for Food, and Fuel, go:
For, if you ſtay till Winter's muddy waies,
You may want Meat, and on your Fingers blow.

76.

When moſt you riſe, then bear the humbleſt mind;
So ſhall you make, a *Piramis*, a Fort.
Where Arrogance ſits Pilot to the Wind;
The Veſſel does, but ſeldom, gain a Port.

77.

Who, from a low Condition, to a high, (vance:
(By Wealth, not Worth) does, his Degree ad-
And, with the Frog, will ſwell to Parity
With greater Bulks; meets with his Fate, and (Chance.

78.

Explode all Self-Conceit; It does deprave
The better Judgement, and makes Reaſon blind:
Yet, of ſelf-Worth, 'tis not amiſs, To have
Some modeſt feeling, To uphold the Mind.

Court

79.

Court Modeſty; a Vertue, To commend
All vertues elſe, as their Chief ornament.
Vice, in her Dreſſe, moſt charmeth, To offend.
Were Luſt no ſin, I'de hate it impudent.

80.

Bear not a greater Port, than your Eſtate,
Will bear; or Calling, cals for: Let the Rail
Of Wiſdom hem you in. A diſmall Fate
Sails, in that Ship, that carries too much Sail.

81.

Have ſetled Thoughts; and not a roving Brain:
The rolling ſtone can never gather Moſſe.
Oft to remove, may plead uncertain Gain:
But you will find, It brings a certain Loſſe.

82.

Avoid Exceſſe, as well in Meat, as Drink;
So ſhall you reap much Good, much Miſchief ſhun:
Theſe Two have brought more ſouls to *Charon's*
Than ever yet did either Sword, or Gun. (brink;

Of

83.

Of what God, to you, gives, give, to the Poor,
Some Dividend, when He comes in your way:
Make him not Loud, nor linger at your Dore;
He doubly gives; that gives without Delay.

84.

Abound in Deeds of Charity; But so,
As not to sound a Trumpet, when you give.
Merit is lost, where Boasting makes a show:
He dies to God, that unto Man will live.

85.

When you abound; enlarge both Hand, and Heart,
Where Nature binds: or Vertue stands in Need.
He lingers death, that but relieves in part:
Better, To stab; than, starvingly, To feed.

86.

God gives you Wealth, not to hoord up, or waste
In vanities; But To do Good withall:
Neglect, therein, shall, of sharp vengeance, taste;
Lords, will their Stewards, to an *Audit*, call.

In

87.

In a diſtreſſed, modeſt Friend, prevent,
By free ſupply, his ſhame, To beg Relief.
The nobleſt Mindes, want, to be impudent:
They Give, with Gladneſs; But Receive, wit
Grie

88.

God gives before you ask; True Charity
Seeks Objects out; Is ſeldom ſu'd unto.
Compulſion works, where Importunity
Is the chief Motor, of the Good we do.

89.

The cheerfull Giver, (in whom God delights)
Never pretends a Wilfull Ignorance
To ſtop his Hand: Nor Beacons any Lights,
With flaring ſtreams, to blaze out his Advance.

90.

But (oh) what Hope can Needy Vertue have
From Friends that count her ſhame-fac'd Silence,
Pride: (Crave;
And, though they know her wants, will have her
And yet intend, her Suit ſhall be deni'd?
Love

91.

Love All, for Goodneſs; Goodneſs, for it ſelf:
Your Compaſs, then, has its right ſet, and Touch.
If you this Pole-ſtarre loſe, You find a Shelf:
Who walks without it, will ſoon need a Crutch.

92.

Look what you have to do; and do not look
Into your Neighbour's Cloſet, Kitchin, Shelves.
Ardelions Heads ſtill learn beyond the Book:
And ſtriving to finde Others, loſe Themſelves.

93.

Have not, on Others faults, a *Lynxes* Eye:
And, in your Own, be Sand, and Mole-like blind.
Into Both ſides of *Æſop*'s Wallet, pry;
And turn that ſide, before, that was behind.

94.

Make not your Tongue, the Uſher to your Wit:
And quarter not, within your Mouth, your Heart.
Self-ſhafts, ſhot at our ſelves, more home do hit:
And more, than Others, do both Wound, & Smart.

95.

The double Sconce, wherewith wiſe Nature hath
Fenc'd in the Tongue; does plainly moralize,
She muſt not rove at random: Guide her path
So, as ſhe may not ſlip, and you are wiſe.

96.

Let not unrighteous Mammon's ſordid Love,
Biaſs your Thoughts, to Acts unjuſt, or baſe..
Ill gotten goods do much unlucky prove:
The third Deſcent, but ſeldom, finds their Place.

97.

In all Tranſactions, be upright and ſquare:
Let your Word ſtill out value Bond, or Bill.
Of Him, that's good, only for fear, beware:
He wants but an occaſion, that has Will.

98.

With whomſoever you tranſact; Be ſure,
By ſtraight Accounts, to purchaſe Peace of Life.
Reck'nings, made levell, laſting Friends, procure.
This Thine, and Mine, ſets all the World at ſtrif
Impa

99.

Impart not to a Friend, what None ſhould know:
Leſt that, at length, you ſtrike upon a ſhelf.
How can he think but others may be, ſo,
Who is the firſt, that's falſe unto Himſelf?

100.

Secrets receiv'd from any Friend, in truſt,
Blaze not abroad; though he become your Foe:
For your own ſakes, (if not for His) be juſt;
If He be bad, yet may not you be ſo.

The Third Century.

1.

LEt Vertuous Emulation's Noble flame,
Burn ſtill (like Veſtal coals) within your Breſt:
But baniſh, baniſh thence, that ſnaky Dame,
Envy the Hag, that will not let you reſt.

2.

The Envious Man, pines at another's Weal;
Repines at All kind Heaven can conferre:
And (worſt of Theeves) He, from himſelf, does ſteal;
Is his own Judge, and Executioner.

3.

'Tis Envies Nature, ever moſt to blame,
Where ſhe finds Vertue moſt. Give her ſtill cau
To exerciſe her ſpleen: She cannot ſhame,
But ſuch, as fear her Vipers, and her Claws.

4.

Motions, To Ill, reſiſt in their firſt Graſs;
Leſt, gaining growth, they ſhoot into the Ear:
Cuſtom, to ſin, at length, will make you paſs
That, for a Bat; which was, before, a Bear.

5.

Cuſtom, to ſin, takes Senſe of ſin, away;
And turns us *Catadupars*; Deaf, and Dull.
Cuſtom makes mighty ſins, much light, to weigh;
And, *Milo* like, We bear our Calf, a Bull.

6.

You muſt not only Shun, the Guilt of Ill;
But all the ſemblance of it: For Mens Eyes
Judge, as they ſee. If Sheath, or Dagger kill;
The End's the ſame. He's loſt, whom Fame decri
Err

7.

Error does oft ingender Fame; And She
Opinion's Mother is; Opinion makes
Things, such, or such; Not as, in Truth, they be:
Truth, catches Few; Opinion, Many, takes.

8.

Guilt, is still dogg'd with Terror; less, or much:
Let your best Armour be, your Innocence:
Should this All split to shivers, not a touch
Of fear, can touch, Who has it for Defence.

9.

The Man that leads an uncorrupted Life; (maim;
Whose purer Soul, no Conscience-worm does
Admits no Change; no discomposing Strife:
But (perfect *Cube*) is ever still the same.

10.

(State?
Alas! what's Wealth? What's Honour, Pomp, and
And that, within, We Peace and Quiet lack?
A burning Crown bears an unhappy Fate.
What's All to him, that lies stretch'd on a Rack?

11.

Good Turns receiv'd, you muſt, in Marble, write:
And make a juſt Requitall, when you Can.
No greater Brand, can upon Any light,
Than, To be counted, an Ungrateſull Man.

12.

Charge on this Liſt, nor Laſt, nor Leaſt in place;
The Guides (in Vertue) of your Youth: On ſuch,
Let your ripe years conferre all Love, and Grace;
For Them indeed, you cannot do too much.

13.

Parents, of Birth, do but your Bodies form:
Parents, of Breeding, frame your Souls. The ſtile
Of, Beſt, belongs to what can beſt inform.
Nature does forge: And, *Education*, file.

14.

Yet you may ſee, (and ſee it with diſdain)
Some, ſlight their Guides, ſo ſoon as fledg'd, To
For they conceive, Their Luſter wears a ſtain;
And They ſeem Pupils ſtill, whilſt They are by.

15.

Let not Deſert look to live long, in grace
With wilde young Heads; that want, to value,
Worth:
What They moſt love, and like, is Change of Face,
And ſtill a New, drives, the Old Pellet, forth.

16.

Never contemn your Teachers; though in time,
You much excell them, in the Rules they gave:
Children that do, on Giants ſhoulders Climb,
Gain larger Proſpects, than the Giants have.

17.

Of Wrongs receiv'd, do not a Tally keep;
Nor Charge your Book of Records there withall.
The peacefull Soul does fetch a quiet Sleep.
To Give is Well: But to Forgive is All.

18.

Be not, as ſome, That boaſt the Deeds, and Race,
Of Anceſtors; and yet themſelves do flag:
No, no; But lead, of Vertue, ſuch a Trace,
May give your Off-ſpring, of you, cauſe to *Brag*.

19.

Form, and Deſcent, and Trophees of our Name,
Are the Intails of Nature; And thereto
We Tenants only: True, and laſting Fame,
Muſt Purchas'd be, by what, our ſelves, We do.

20.

Adorn not more your Body, than your Brain;
Leſt that this Emblem, in your Teeth be ſlung,
That you reſemble Houſes; which remain,
With empty Garrets, though the Rooms be hung.

21.

Slight Affectation: But, with careſull heed,
Print, on your Garb, true Comelineſs, and Grace.
Well cooked meats, do moſt invite to feed.
When Parts conteſt, *Decorum* wins the Race.

22.

Admit all to your Courteſie; But Few
Into your Councels: And thoſe Few you muſt
Chuſe by a Rule, that is as Old, as True,
Look, ere you Leap; and Try, before you Truſt.

Conſult

23.

Conſult a Friend, then canvaſs his Advice;
And if, therein, you do ſelf-ends perceive:
Conclude him, One, that turns upon a Vice;
And will not ſtick, (for profit) to deceive.

24.

To make a triall of a Friend; You muſt
Give him, for Secrets, what, indeed, are None:
If he holds ſtanch, He has diſcharg'd his Truſt:
If Not; You take no Harm, and he is known.

25.

Or Thus; In ſeeming ſtraits, (by him thought true)
Implore his Aid. If he ſhall, then, relieve;
His ſtrain is Right: If He hunts Counter, You
Are at no Fault; and know what to believe.

26.

If you do mean to have, a Friend, in Store;
Be ſure to catch him, when your Moon is full:
For if men find the Waining, at your Dore;
They looſ-it off, and let you lie at *Hull*.

As

27.

As Burs, to Cloth; your Timist Friend, is such;
Nap, makes him stick; and Thred-bare, quickly fall:
To rising Suns, he bends his service much;
A Persian Faith is most Canonicall.

28.

When you a Wise, and trusty Friend have met;
Then, then indeed, you have a Treasure found:
Make much of him, as your soul's Cabinet.
Many profess, but very few are sound.

29.

The heat of Friendship, in a faithfull Brest;
Let Love foment, and Kind Respects increase.
Tartness, in humour, works, a falling Crest.
Zephirs feed flames; Rough *Boreas* makes 'em cease.

30.

Man leads a Life of Errors; Yet few finde
The Errors of their Life. Count him the best
Of Friends, that checks your straies. Self-love is blind.
Who has, and follows, a good Guide, is Blest.

But

31.

But Many now, and too too Many, are
So void of Judgement, as to take it ill;
And hate them Moſt, That warn them, To beware.
What hope of Cure, when We, our Doctors, kill?

32.

Be Good, and, to Applauſe, not vainly move:
Nor, from Detraction, feintly, fear a Scarre.
Whom a pure Conſcience does, within, approve;
Praiſes, can neither Make; nor Slanders, Marre.

33.

Yet, to be good Within, is not enough;
Unleſs your outward Garb, ſhall ſpeak you, ſo.
A Light burns dim, that is ſurcharg'd with ſnuff.
Things are not ſaid to be, but as they ſhow.

34.

When fawning Gales, your well-ſet Courſe, ſhal fan:
Then, then take heed, too too much ſail, to bear.
Where Pride, and Scorn, are leaders in the Van;
Vengeance, and Shame, do bring up ſtill the Rear.

Stains,

35.

Stains, upon Scarlet, more affect the Eye.
Lights, ſet on Steeples, further off appear.
Look to your Waies; if ever mounted high:
And know, That, Obſervation ſtill is near.

36.

The roaring Rage, of ranting Thunder, rakes
Proud ſwelling Hils; ſturdy Storms, ſhatter tall
Aſpiring Pines; And, into their firſt Flakes,
Steep ſtrutting Roofs, with more ſad weight, do fall.

37.

Judges, or Umpires, if, in any Cauſe,
Or State, or Choice, at any time, ſhall place you;
Regard not Gifts, or Perſons: But the Laws.
The equal Ballance, is the Point will grace you.

38.

Nature, on either ſide, gives you an Ear:
And give an Ear, to either ſide, you muſt.
Who Judgement gives, and, but one ſide does hear:
(Though He judge juſtly) is a Judge unjuſt.

Though

39.

Though all have right to Juſtice; Yet the Poor,
In a more ſpecial Manner, ſpeed away.
A Pound is much: A Pin, to him, is more.
He, more than half, denies; that does Delay.

40.

In a dark *Caſe*, where you may Erre; Reſolve
That *Verdict* beſt; to greateſt *Safety* bent.
'Tis much leſs Ill; The *Guilty*, to abſolve,
When Proofs fall ſhort; then caſt the *Innocent*.

41.

Suſpect your Cenſure, and ſuſpend it too,
In any Cauſe to which you have a grudge.
'Tis Bad, *To think amiſs*: 'Tis Worſe, *To do*.
Malice may Charge: But it muſt never Judge.

42.

Strive not in a bad Cauſe, though ſure you were
To get the day; Nor ſeek, by Muck, or Might,
To Muzzle Juſtice; Or to overbear
The Poor, and Weak; And make your Will, his
Right. Do

43.

Do Injury to None: Much leſſe to Thoſe
Are not in any poſture of Defence.
Inglorious is a Conqueſt, without Blows:
As Warre unjuſt, upon a falſe Pretence.

44.

When rich Might wrongs; and Wrongs have no
But by the Laws; and Laws take little Care,
Of quick diſpatch, and Perſons Pennyleſs;
Where ſhall the Poor, for Juſtice, then repair?

45.

The *Pandects* oft, are made a *Noſe of Wax*;
Favour, and *Fear*, much prompt them, how
And (like the Tiſſues of *Arachnes* flax)
They let through, *Strong Offenders*; Nooſe,
Weak.

46.

Crows croak uncurb'd: When Doves are doom'd,
Crimes ſtamp not, ſtill, the ſadneſs of the *Fact*.
Faſces, and Axe, not alwaies ſerve, To try,
Who moſt is Bad: But, *Who leaſt Fortunate*.

47.

Unhappy Times! when a deſerving Cauſe,
(For want of Means) is, by rich Wrong, oppreſt:
When Bribes diſtribute Juſtice; Not the Laws;
And Right, is Right, as *Favour* thinks it Beſt.

48.

Let no acceſs of Honour, Wealth, or Place,
(Tho to full Banks) make you Preſume, or Proud.
Things, from without, never had ſolid Baſe.
Many a glorious Sun, ſets in a Cloud.

49.

Felicity, is but a thing in ſound;
Whilſt, in this Life, we draw a panting Breath:
(*Solon*, the Sage, *ſo ſaid*; ſo *Creſſus found*;)
No Man can be term'd, Happy, till his Death.

50.

That female-Vice, of *Slander*, and of *Tales*,
Scorn, as a ſhame beneath the Pitch of Man:
Who makes a practice of it, ſeldom fails
Of a foul *Draught*, out of a filthy *Kan*.

Slander

51.

Slander wounds deep, and rankles oft, before
We feel the ſmart; or that we wounded are:
And though, with *skill*, We chance to ſalve the *Sore*,
It never heals, but it, ſtill, leaves a *Scarre*.

52.

Slander the Fiend, in Miſchief, is ſo ſly,
As to ſurprize, beyond all *Ward* and fence.
Few ſcape her *Fangs*: She does, at All, let fly:
And ſpares, nor *Worth*, nor whiteſt *Innocence*.

53.

Be apt, to ſpeak the beſt of ev'ry Man:
But, chiefly, of the Abſent, and the Dead
Forbear, (though urg'd) to do the Ill you can:
And ever ſleep in a well-minded Bed.

54.

Go not without your ſelves, to ſeek *Content*:
You'l find it no where, *True*; but in the *Mind*.
All Pomp, and State, this vain *World* can preſent;
Is Dew, and Duſt, before the Sun, and Wind.

55.

To teſt this *Truth*, He, whom the Eaſt did fear,
Dying, ordain'd, His Page ſhould (as a ſign)
Before his Herſe, his Shirt advanced bear,
And cry, *Here's All remains of* Saladine.

56.

Never repine, if Others queintly fare:
And that your Selves, on courſer Diet, feed.
The *Soul* thrives beſt, in *Bodies* that are ſpare.
We have Enough, if We have, What we need.

57.

God loves not Moſt, where he does moſt beſtow:
But where he moſt gives Grace, Gifts, Well to uſe.
Much to poſſeſs, oft Works Man's overthrow.
Better, *To Want*: Then, *Having*, To abuſe.

58.

Let no Events, your ſaving *Faith*, enſnare;
But, on this Sure, and Sound *Poſition*, reſt:
God, of his Saints, has an eſpecial Care;
And what he does, he does it, for the Beſt.

59.

So use this *World*, as not to fix, and place
Your Thoughts, and Love, upon its *Vanities*:
God, unto *Man*, gives an erected face;
And not to *Beasts*; To make him mind the Sk

60.

The *World's a Wheel*, of various Timber made;
Fortune its Course, with a high hand, does mo
Not Regular; But sometimes Retrogade;
Whirling, The Head below; The Heels above

61.

Mark, How, with toyl; How, with incessant pai
All, of all sorts, do scramble To ascend:
See, how she kicks down *Merit*; and again
To *Fools*, and *Knaves*, a helping hand does le

62.

To be of high Descent, Learn'd, Well-bred, Wis
Have no *Entail*, to *Eminencie's* seat:
Such, as are None of These, by *Fortune*, rise:
And are made Such, and more, when once
Great.

63.

len call her *blind*, (and blind ſhe is indeed)
To ſtrangle *Lions*; and to foſter *Elves*:
er choice is blind, and, blindly, ſhe does breed,
Whom ſhe does chooſe; That they not know themſelves.

64.

he ſacred *Nurſlings*, of bright *Vertue*, They,
And they alone, her *Baffles*, never feel:
t curb Her in, and force Her, To obey.
Wiſdom, that rules the Stars, can Nail her *Wheel*.

65.

take me Not; For though I, thus, advance
Poetick Fancies, to illuſtrate ſenſe;
ere's no ſuch Thing, as *Fortune*, *Fate*, or *Chance*:
But all things move, by boundleſs *Providence*.

66.

ot a Hair (as not a Hair) does fall
Off, from your Head; but when God thinks it fit:
at Hand, can work, in this Terreſtriall Ball,
Without his Aid; or wanting his Permit?

67.

By Him it is, in Him, and for Him too;
We Live, We Move, and We our Being hav
He is the Cauſe, of any Good We do;
And *He*, alone, can either, *Kill*, or *Save*.

68.

As God ſees beſt, ſo does he diſtribute
To ev'ry man, his Portion, in this Life:
If yours be leſs; preſume not to Diſpute:
It is *Submiſſion* works with Him, not *Strife*.

69.

Though God gives more to Others, than to Y
Have not an envious Eye; But thankfull He
He, that has leaſt, has more than is his Due.
Each may, his Own, as him beſt ſeems, impar

70.

Where Nothing's due; if, Something, We recei
That Something, Nothing holds, of Right
Grace:
Such is our Caſe, with God; And they deceive
Themſelves, that give, to *Merits*, any place

71.

hen your Condition cannot climb *Content*:
hen make *Content*, to your Condition, fall:
them but meet, You Compaſs your Intent.
Who hits the *White*, needs not regard the *Wall*.

72.

World's a Farm: The Landlord, God; and We
enants, therein; The Greateſt, but at Will;
at folly then, (as if, in ſimple Fee,
he Soyl were ours;) So To Build, Fence, and Till?

73.

d all the Sinews, of your Mind, and Brain;
o make a Purchaſe, of a laſting Date:
eſtial Manſions; Where you may remain,
or ever fixt; in ſpite of Time, and Fate.

74.

World's a Piccadilly; Time, a Gueſt; (play;
ove, Man, and Death; where they, *Conſorted*,
e ſaies, I paſs; *Love* Vies; *Man* ſets his Reſt,
ath ſees it; Wins, and ſweepeth, All, away.

75.

The World's a Stage; and We the Actors are;
Our Door of Entrance, is, our Mothers Womb
We play our Parts, in ſundry *Scenes* of Care;
And make our *Exit*, All, into our Tombs.

76.

The World's a Tennis-Court; The Gameſter, Fat
The Racket, Time; Men are the Tennis-Bals;
Fortune, the Line; The Markers, Envy, Hate;
The Hazard, Death; And Care, and Toyl, t
Wals.

77.

The World's a Garden, hedg'd with thorns of Car
Pluck, May, diſcreetly; Time, is beſt for You.
Hearts Eaſe, herein, you will find thinne, and ſpar
Of St *Johns*-Worth, not much: But ſtore of Ru

78.

The World's a Sea, that ever Ebbs, and Flows:
Where Nothing's fixt, but all Things move t
Change.
Lay hold ſtill on the Preſent: For who knows
What next Day's light may bring, of new a
ſtrange? Summ

79.

ummer is Now; The Winter will ſucceed;
The next day may be foul, though this be fair:
ife, thus, revolves; Provide againſt a Need;
Truſt not a Calm, but for a Storm prepare.

80.

(then
Vhen *Storms* moſt ſtrain your *Barque*, more ſtoutly
Stand to the *Helm*, if you will, *Safety*, find.
roſſes, and Loſſes, are the Teſts of Men;
No *Skill*, To be a *Pilot* with the *Wind*.

81.

it ſo chance, (as well ſo chance it may)
You loſe that, *All*, the World accounteth dear:
y thus, The *Rubs* remov'd out of our way;
With much leſs Pain, We run out our *Carreer*.

82.

is not the Loſſe; But Prize, of what we loſe,
That ſtampeth Grief: Eſteem, makes Worth to live.
e choiceſt Gems, skill can, or work, or chooſe,
lo Value have; But what We pleaſe to give.

83.

The *Cynick* made this *Tenet* to be ſeen;
Which ſo much did the Grecian Monarch pleaſe:
As, had he not great *Alexander* been:
He would (he ſaid) have been *Diogenes*.

84.

If *Fortune* ſhall, upon you, fawn, and ſmile;
Yet truſt her not; and be prepar'd withall:
For 'tis her Trade and Nature, To beguile;
And oft does raiſe, to give the greater Fall.

85.

I ſhall not need to Inſtance; your own Eyes
Are full of ſad examples: Have a Care
Not to increaſe the Number. He is wiſe
That does (not *Teach*, but) *Learn*, how to *Beware*.

86.

Of thriving Ill, think not the Ill the leſſe;
And, through Events, do not, on Actions, look:
Who does ſtill Judge of *Cauſes* by *Succeſſe*;
Oft blames the *Meat*, when he ſhould chide the
Cook. Yo

87.

Yet how *Succeſſe*, the *Scene*, can alter quite,
Read, and Obſerve: Wherein let *Miſchief* grow
Proſperous; 'tis *Vertue* then, not *Miſchief* hight:
The Name is loſt; When none dare call it ſo.

88.

Fear gags the Mouth; *Fear* makes the beſt Laws mute:
And *Fear* moſt reigns where *Might* has greateſt ſway;
As in *Swords*, *Muskets*, *Pikes*. Vain to diſpute
Againſt *Club-Law*. The Good, the Strong, obey.

89.

The Right of *Rule*, though it be born with *Man*,
Yet takes its chiefeſt Riſe, from *Force of Arms*.
Nature bids, What you Ought; *Arms*, What you Can:
The Firſt inclines, to Love; The Laſt, to Harms.

90.

No Act is more impolitick, in *States*,
Then, To truſt Arms in the *Plebeian Hand*.
Mindes rais'd, by Might, in Men of Meaner rates,
Fall not, with Eaſe, from *Spheres* of high *Command*.

The

91.

The armed Hand regards not, *What is Juſt*,
So much as, *What is fit* to prop its State:
It comes not with, A *Placet*: But, A *Muſt*.
So Empires grew and fell. So ſpinneth Fate.

92.

All Things, beneath the Sun, have ſet Degrees,
Times, Terms, and Bounds aſſign'd them; which they ſhall
Reach, not Exceed: And (much like Fruits on Trees)
Spring, take increaſe, grow ripe, and after fall.

93.

As *Conqueſt* gives new *Lords*; It gives new *Laws*:
The Sword, the Chief, muſt the Sword's Right ſecure.
An Infant-Reign has many Fears, and Flaws:
'Tis Time, and Strength, makes *Scepters* ſafe & ſure.

94.

Levell your Thoughts at *Honour*, by that Square
Which bright *Deſert*, not baſe *Sale* holdeth forth.
They chiefly ſpur to Bubble-Title Fair,
Who have leſs Want of *Money*, than of *Worth*.

If

95.

If you, to *Honour's Temple*, will aſcend, (*Fame*:
You muſt your Paſſage make through *Vertue's*
And, unto That, *Humility* will lend
Her Helping Hand, if you her Love obtain.

96.

O Court the Love of ſound *Humility*;
All Goodneſs ſprings from her: She, ſhe alone,
Opens the Gate to bleſt *Eternity*;
No ſurer Baſe; No firmer Corner-Stone.

97.

Honour attain'd; do not, your ſelves, deceive,
To think that, then, it's Eſſence fixed lives
In your own *Vote*: Not He, that does Receive,
Has it in full Diſpoſe; But He that Gives.

98.

Honour, is but *Opinion* of ſome *Worth*,
For which Men Court, and give you Place, and
But if they, once, leak this *Opinion* forth, (Praiſe:
Honour ſtraight ſinks; And *Scorn* does blaſt your
Baies. Value

99.

Value Men more for Worth, than Wealth, or Race:
And ſcorn not, by the *Meaneſt*, to be taught.
The *Jewell* may be Rich, tho plain the *Caſe*.
Gold, is ſtill Gold, by whomſoever brought.

100.

Tho *Worth* and *Merit* ſhould have rank and place
In chief Concernments of a *State*, or *Realm*:
Favour, and *Coyn*, drive yet a greater pace; (Helm.
And *Wiſemen* ſwab, When *Fools*, oft, ſwag the

The Fourth Century.

1.

THat Cracker *Boaſting*, that much makes a Noiſe;
And like an *Eccho*, immateriall is;
Decline with Scorn. Much *Prattle*, little *Poyſe*,
Has ever been exploded with a *Hiſs*.

2.

Make Men find, in You, *More* then they expect:
Rather then look for *More* then they will find.
Sattin, with Sack-cloth lin'd, has no reſpect:
Sack-cloth, with Sattin, ſpeaks a Noble *Mind*.

As

3.

As empty Veſſels, yield the lowdeſt ſound;
And high-blown Bubbles, meerly ſwell with Air:
So where moſt *Ranting* is, leſs *Worth* is found.
Mountains, that hatch a *Mouſe*, derided are.

4.

The more your *Mind* adorned is, the leſſe
Give *Oſtentation* leave, To make a ſhow:
And, (with the Wiſe Philoſopher) profeſſe,
That, *All you know*, is, *That you, Nothing, know.*

5.

Court not the Empty *Man*, for his gay *Clothes*:
For, ſo, you make an Idol, of an Aſſe.
Fear not the *Roring Blade*: But fear his *Oathes*.
Shoal *Streams* run loud: Deep *Rivers* mutely paſs.

6.

Take the Dimenſions of a *Gallant Man*,
Not from big *Words*, or *Looks*: But ſtaid *Comport*.
Such fight an abſent Lion, that look Wan
At a Dog's ſnarling; or a Gun's report.

7.

It cannot be term'd *Courage*, without Cauſe,
To dare, to quarrell, give affronts, or Fight:
No; 'Tis a brutiſh *Madneſs*, which Good Laws
Have ever doom'd, among the Works of Night.

8.

True *Valour* ſtill reflects upon the *Right*;
Does not that *Wrong* it would be loth to bear:
'Tis ſlow, (but ſure, when it is forc'd) To fight;
It ſeeks not Dangers out; Nor does them fear.

9.

Judge Actions ſpurious, or legitimate: (Why.
Tri'd by the Teſt, How done; By Whom; and
Vertue and *Vice* have, ſometimes, both one *Fate*:
Brave *Cato*, ſo; ſo, did baſe *Nero* dy.

10.

To dare, *To die*; But Well, in a good Cauſe;
Speaks not true *Courage*: But *Deſpair* and *Fear*.
So, *Guilt* oft dares, that dares not ſtand the Laws:
So, *Souls* not ſteel'd with *Fortitude*, To bear.

You

11.

Yours you, then, make true *Valour*, (Which, alone,
For all Heroick Actions, makes you fit)
When you have match'd two *Rivals* Parts, in one;
Ajax his Manhood, and *Ulysses* Wit.

12.

Let real *Worth*; not ranting *Gusling*, bind
Your Love to *Men*, Whilst It does with 'em, dwel:
Worth a good *Cement* is; But when you find,
They basely turn it off; Bid 'em Farewell.

13.

Those you have, once, receiv'd into esteem,
From *Vertue's* Hand; In them still take *Delight*:
Unjust *Neglect* will, justly, make you seem,
To like, for *Form*; and not for *Appetite*.

14.

In *All Things* wary be; But never tie
Your *Thoughts* unto *Mistrust*: For, howsoere,
'Tis made the Mother, of *Security*;
'Tis still the Daughter, both of *Guilt* and *Fear*.

Of

15.

Of Ills foreſeen, You may, by timely Care,
And good Take Heed, avert and ſtop the Fate.
Preventing Phyſick is a Med'cine rare.
Death, not the *Doctor*, comes, that comes too la

16.

When the black *Welkin*, from its pregnant Womb,
Threatens a *Storm*; ſtrike your top *Maſts*, a
Sails:
He does live Well, that can himſelf entomb
From ſearching Eyes, when *Miſchief* moſt prevai

17.

A ſullen *Fate* now over-hangs the *World*,
And ſcatters Hate, and Diſcord ev'ry where.
Bellona fierce, (like a *Megera*, curl'd)
Diſtributes Death, Diſorder, Waſte, and Fear.

18.

Love *Vertue* whereſoere; But yet explore,
How fair the Subject, and of what Deſcent:
For *Wine*, tho Good, will pleaſe the *Palate* more,
When, in a *Vaze* of *Gold*, or *Chriſtall*, ſent.

Bravel

19.

Bravely contend, a lasting *Fame*, to have;
That *Fame*, I mean, bright *Vertue* gives to us:
Better, To sleep in an obscured Grave,
Than, To survive as an *Herostratus*.

20.

A Noble *Mind*; to high *Atchievements*, born;
Stoops at no *Game* that has or spot or stain:
But flies at all that's *Great*, and *Good*: And *Scorn*
Affrights it more, than either *Death*, or *Pain*.

21.

To brave Attempts, May fill the sheets of *Fame*;
Bear *Resolution's* Sword, in *Wisdom's* Belt:
Speak little; But strike home. He frights his *Game*
That makes a Noise: Or is more seen, than felt.

22.

Pursue not, to *Despair*, a flying Foe:
But to some hope of *Safety* leave a *Bridge*.
He oft turns, fierce, that can no further go:
Despair makes that a *Roade*, that was a *Ridge*.

23.

Think it no Shame, But Prudence, To retreat
Safe, from a *Congreſs* of unequal Might.
Who raſhly fals, forgoes all hope, To beat:
Who wiſely flies, again may bravely fight.

24.

Front not deep *Dangers*, with neglect of *Arms*:
Preſcrib'd by *Wiſdom*, not by *Fear*, for uſe.
He that dares, naked, ſpur to hot *Alarms*;
Shows not the right of *Courage*; But th' abuſe.

25.

The valiant Man, as He dares bravely Dye:
So ſeeks, to live, That He may bravely Dare.
Conqueſt and *Safety*, both, ſtand in his Eye:
And, to ſuch Ends, applies all Heed, and Care.

26.

How many *Hot-ſpurs* have confronted *Death*?
Who (might they riſe from their cold *Urns* aga
Would doom their *Folly*: and more value *Breath*
Then *Honour* grinning in a *Grimſon Plain*.

27.

The ſtouteſt *He*, that does moſt dare, To vie
Through thouſand *Deaths*, for a meer bubble-*Name*:
Did He but rightly weigh, What 'tis, *To Die*,
Would ſcarce (I doubt) quit *Life* for *Caeſar's Fame*.

28.

Death, (as to *Nature*) is the Worſt of Ill.
The living *Dog*, out-worths the *Lion* dead.
A precious *Oyl*, you may not idly ſpill.
Tho Man muſt Die, He muſt not break his Thred.

29.

Knowledge is the beſt *Purchaſe* you can make:
And of that Beſt, *Self-Knowledge* is the Beſt.
Be not like many *Travellers*, that take
Exotick *Surveighs*; and Neglect their *Neſt*.

30.

Such *Knowledge* ſeek, as may your *Worth* inhance:
Hunt not for That, which, gain'd, will overthrow.
There is a kind of Bliſſefull *Ignorance*;
Man loſt himſelf, when he, firſt, ſought, *To Know*.

31.

Man, by how much he knows; by ſo much more
He has God's Image in Him. Do not waſte
Your precious Time. Who has but little ſtore
Of Oyl, and much to Do, had need make Haſte.

32.

Much you may *Know*, If that you do not know,
Too ſoon, you Know enough. Know, to diſce
No *Knowledge*, yet, did ere ſo fully flow;
But the moſt Learned might ſtill learn, To learn.

33.

(brigh
Knowledge, the more 'tis us'd, the more ſhin
Impart it ſtill; And, to Inſtruct, be prone.
Diffuſive Good impaires not. You may light
Anothers Candle, and not marre your Own.

34.

The more you learn; the more you will conceive
Your ſelves unlearn'd: and the more know yo
Want.
None more preſume (nor more themſelves deceiv
That they know All, then do the *Ignorant.*

He

35.

ence comes that Pride, That hatefull Impudence,
That moſtly ſwaies in what they Do, or Say:
happy Souls, that ſimply ſteer by Senſe;
And lack thoſe lights, ſhould lead them in their
Way.

36.

t not that Day, behold a ſetting Sun,
But, to the *Goal*, you have, ſome *Progreſſe*, made:
ho ſpurs not on, when he has once begun
To run in *Vertue's* Race, does *retrogade*

37.

hen a Serene, and ſmiling Sky, and Air,
Shall, prodigall, breathe bliſsfull *Influence*:
l not aſleep; nor loll it in a Chair:
The *Wind* may turn. A Sluggard has no *Fence*.

38.

ploy your *Talents* ſo, as, when you ſhall
ake your *Accounts*, you may, An *Euge*, gain.
n has his Life, To drive a Trade withall:
he uſeleſs Servant met a Doom of Pain.

39.

God has, Two *Columns*, ſet, to bound our Way
To boundleſs *Bliſſe*; *Do Good*: And *Do No Ill*.
You ſwerve from *Both*, If, from the Firſt, you Stray:
For, Where you May, and do not *Save*, you *Kill*.

40.

What any Man may Speak, or Think, of you,
You cannot hinder: But 'tis in your Choice,
To make What's *Said*, or *Thought*, or falſe, or true:
Elect the Beſt; Then weigh not *Thought*, or *Voice*.

41.

When *Book*, or *Sermon*, checks a reigning *Vice*,
To which you find your *Nature* ſtrongly bend;
Make not a *Libell*, what is Meant *Advice*:
Say not, Its Author, girds at you; But Mend.

42.

Mind ſtill to do the *Task* you have in hand:
And ramble not from Thing, to Thing, like *Fool*:
Heat, at once, many Irons, ſome muſt ſtand:
And whilſt you Anvile One, the Other cools.

43.

f, in a *Work* you have begun, you ſhall (Hold.
Find Knots, and Rubs; Loſe neither Heart, nor
lore then one Stroke, muſt make a Tree to fall:
'Tis *Perſeverance* does a Task uphold.

44.

ne *Calling* chooſe: and there, firm Anchor, caſt:
Vaſt aims, at *Many*, reach not, *Any*, Well.
Who Much does graſp, holds but a Little faſt.
Glory conſiſts, In ſomething, *To Excell.*

45.

nskill'd, uncall'd, intrench not on his Art
That Prentice was; and growth, in Practice, finds.
he Souldier, beſt can treat of Warre; of Cart,
And Plough, the Hinde; The Mariner, of Winds.

46.

Vere He not ripe, for *Motley*, think you; Who
Would, with a Smith, in *Aphoriſms*, adviſe?
r learn to *Moot*, from one that Clouts a Shoe?
Many do Worſe, yet would be counted Wiſe.

47.

Shall We ſo ſeek, all beſt Means, may, from Pain,
Our Bodies free: Our Goods, from Loſs, preſerve?
And can We be ſo ſenſeleſs, To maintain,
To ſalve our Souls, That any *Traſh* will ſerve?

48.

The *Theorems* of ſound *Divinity*
Hatch not in Pates moulded for *Stall* and *Stitch*:
Who ſeeks them, there, may claim Affinity,
With *Gotham-ears* infected with an *Itch*.

49.

Who can expect, when the *Blind* leads the *Blind*,
But that they *Both* muſt fall into the *Pit*?
Soul-Empericks make *Conſcience-wounds* take *Wind*:
A *skill* beſt applies to each *Sore* what is fit.

50.

And tho, To ſaving *Knowledge*, Humane *Arts*
Could never reach: Yet they good *Handmaids* are
To ſet that *Knowledge* forth, in needfull Parts.
An *Architect* works beſt, by Line, and Square.

Knowledg

51.

Knowledge is, now, with *Moſes*, in the *Mount*:
Whilſt *Ignorance* a Molten Calf is made:
But 'twill return; and bring, to ſad *Account*,
The vile Prophaners of the holy *Grade*.

52.

Did *Uzzah* die, for medling with the *Ark*:
(Though with intent, To lend a helping hand?)
And ſhall they ſcape, That Batter, Bownce, and Bark,
Within the *Vail*, its conſecrated Stand?

53.

Could God preſcribe, to *Moſes*, *Matter*, *Form*;
That, ſo, He might his *Tabernacle* frame?
Could *Salomon* a glorious *Work* perform;
To the Sole Praiſe and Honour of his *Name*?

54.

And Can it be! O Can it be! Of late,
High *Majeſty*, it ſelf, ſhould ſo decline;
To ſlight all ſacred Cult, Rites, Order, State:
And take delight, in Sty, Stink, Stable, Swine?

Where

55.

Where *Subſtance* ſprings ('tis true) *Types* fade & fall:
And *Prieſthood* chang'd, the *Rites* muſt likewiſe
Change:
But to maintain, We muſt have None, at all;
Is a Poſition, as Abſurd, as Strange.

56.

A *Worſhip*, anvil'd in the Forge of *Will*,
Is, in effect, equivolent with *None*:
Laws muſt, therein, a ſetled *Form* inſtill;
And *Unity* be made the *Corner-ſtone*.

57.

Diſtance, Reſpect, Submiſſion, Reverence,
Make *Majeſty*, and give it ſtretching Wings;
States are no *States*, but by ſuch *Difference*.
Prophane *Neglect* dethrones the King of Kings.

58.

Spirits there are, and Many: What they are,
The *Scripture*-Teſt alone muſt touch, and try.
Reject all Such, as, with *It*, have a Jarre:
Retain That ſtill, that holds its *Purity*.

When

59.

When *Snuffs* ſhall ſtink, where Sacred *Lamps* ſhould (Shine;
When *Babel* Brood ſhall *Shiloh's* Coúrts invade;
When Bears, & Boars, ſhall break, & browze his *Vine*;
The *Scarlet Whore* may drive a thriving Trade.

60.

The Prince of *Tophet*, that has influence
In footy *Souls*; and in dark Deeds, delights:
Knows no ſuch *Means*, in order To diſpenſe
His worſt of Woes, as to remove our *Lights*.

61.

Surprize the Guards, and Cent'ries; you Surprize
Fort, Town, or Camp. Teaze off the guardian Dogs;
Wolves, and Theeves prey the Flock. Miſchief puts Eyes
Firſt out, then drives through Briars, Brakes, and Bogs.

62.

Shun *Superſtition*, ſhun *Idolatry*;
Serve the true God, in a true Manner too:
But if, from thence, to *Sacriledge*, you fly;
You leave the *Leſſe*, and *Greater Evil* do.

Idolatry,

63.

Idolatry, ſome *Godhead*, ſtill intends;
But *Sacriledge*, in Fact, does, *All*, diſown:
This, ſtill to *Vice*; *That*, ſtill to *Vertue*, bends.
Better, To have ten thouſand Gods, than None.

64.

Religion binds, and (though falſe) keeps in awe:
He's hardly Bad, that her right *Badge* does bear.
Looſe *Libertines* reject all Conſcience-Law:
He's hardly Good; that wants a *Godly fear*.

65.

Idolatry, and *Sacriledge* do ſteer
A Courſe much Croſs; and are at mighty Odds.
The *Firſt*, (and truly) holds, *Gods, firſt, made Fear*:
The *Laſt*, (and falſly) ſaies, *Fear, firſt, made Gods*.

66.

Be Carefull, Not to do the Ill you ſee,
And tax in Others: And would have them mend.
No greater fault can, in a *Teacher*, be,
Then, To commit what he does reprehend.

The

67.

The Friendly Gueſt whom you invite; Or came,
Diſtreſs'd, for ſhelter, to your Houſe; Have, ſtill,
A Care to treat with Love: For, with leſs ſhame,
You might have kept him out, then uſe him ill.

68.

Pray for the *Bleſſing*, of long-running *Daies*;
For, (well us'd) ſo it is: Yet let me tell,
That, *Life's beſt Meaſure*, is Not *Time*, but *Praiſe*.
He has liv'd *long enough*, That has *liv'd Well*.

69.

The *Stagiriſt* defines Two Terms of Age,
Manners, and *Years*: The *Former* ſpeaks you old,
In your firſt Down; The *Latter*, (if not Sage)
Proclaims you Green, tho to Hairs-hoary, told.

70.

Tho *Life* be ſweet; Think it no longer, ſo,
Then it retains a good *Repute* and *Fame*.
Better, To die; then to let *Vertue* go.
He's worſe than dead, that lives in *Scorn* & *Shame*.

That

71.

That which is *Good*, you muſt ſtill ſtrive to do;
But ſee to do it, as you do it *Well*.
Nouns, to have *Merit*, muſt have *Adverbs* too,
Men may do *Good*, and yet may go to *Hell*.

72.

Good has its Meaſure, both of *Leſſe*, and *More*,
From Circumſtance of Perſon, Time, and Place.
He Now may Give, who beg'd of you, before;
To do a thing in *Seaſon*, is the Grace.

73.

Be not in *Almes*, too *Criticall*, To Scan,
If you ſtill give to worthy *Poverty*:
Revolve this Thought, You give not to the Man,
As he is Bad; but to *Humanity*.

74.

Neglect not, To do *Good*, whilſt you may Chooſe
Leſt, (when you Would not do it) You do *Ill*,
Who, of *good-Power*, will the *Proffers* loſe:
Shall miſſe to find the *Profits* of *good-Will*.

Whe

75.

When, to your ſelves, you do, juſt *Ends*, propound:
Look that the *Means*, to thoſe juſt *Ends*, be juſt.
Where a *Foundation* is not firm and ſound,
The *Superſtructure* muſt needs reel, To duſt.

76.

In *Humane Things*, be Politick, and Wiſe;
But make *Religion* ſtill, the *Spring* and *Well*:
Who, 'gainſt her Rules, does, Wiles, and Plots, deviſe,
Oft finds the *Fate* of an *Ahitophell*.

77.

Hate *Dalliance*, for 'tis a *Bait* to *Ill*;
And oft injects a looſe and Wanton *Thought*.
Tho it ſeem *Sweet*, It is a ſweet, To kill.
Who would love *Sweet-meats*, if they *Poyſon* brought?

78.

Give not your *Fancy* leave to rove and range:
And never ſettle on ſome ſolid *Good*.
Looſe *Livers* chiefly love, and long for change.
Humour ſtill more your *Conſcience*, than your *Blood*.

Wanting

79.

Wanting the *Kernell*, nevet Vaunt the *Shell*;
And, Having *Worth*, do not as *Cyphers*, ſtand:
Take *Value* to your ſelves; Serve not, To ſwell,
Figures, that lean to the ſiniſter Hand.

80.

Weigh, of each *Man*, the Perſon, and the Place.
Let no raſh *Anger* in your looks be ſeen.
The *Snarlings*, and the *Venom*, of the *Baſe*,
Muſt rather move your *Scorn*, than raiſe your *Spleen*.

81.

Anger (a fiery Paſſion) ſtirs the Blood;
Diſtracts the Soul; takes *Reaſon*, by ſurpriſe.
That *Wiſeman*, well, its Errors, underſtood;
Who would not, then, or *Cenſure*, or *Chaſtiſe*.

82.

Leſt, in your *Anger*, you ſhould Do, or Say,
Something unfit, might Cauſe you, To Repent:
Cool your ſelves, thus, (A Monarch led the way)
Your *Alphabet* repeat, and ſo Prevent.

Paſ

83.

Paſſe by with *Silence*, and not ſeem to ſee
Many *Diſguſts*, that will attend your *Life*:
Unleſs you do, expect not, to be free
From daily Jarres, Diſtempers, Suits, and Strife.

84.

Forbear to ſeek, what you do fear to find:
(A privative *Felicity* there is)
No direfull *Objects*, can affect the *Blind*;
The *Heart* oft rues, what the *Eye* ſees Amiſs.

85.

Of cloſe *Affronts*, that fear to ſhow their Face,
To take no Notice, Is to choak 'em quite:
And *Malice*, then, receives the moſt Diſgrace,
When moſt ſhe finds, That We contemn her Spite.

86.

To fret, to fume, to chaſe, at ev'ry *Thwart*,
Works that Effect, their *Cauſe* might firſt intend:
Neglect rabates the *Points* that make the ſmart.
The *Means* are loſt, when they do loſe their End.

87.

Be not of rash Belief; To entertain
Malicious Tales 'gainst Friends, you long have known
Sift still the Truth. Loss is more swift than Gain.
Forts are not rear'd so soon, as overthrown.

88.

Still, at a Distance, with Detractors, stand;
Those base amphibious Beasts, and Pests of Life:
That alwaies fish in troubled Waters; And,
Like *Salamanders*, live in flames of Strife.

89.

If, through Misinformations, You have err'd,
Or injur'd Any; Count it not a Shame
To give Redress. Right must be still preferr'd.
Recanted Ill, can never bring you blame.

90.

Misunderstandings have the Sources been
Of many Mischiefs. He's unjust and weak,
Who, on surmise, or hear-say, grounds a Spleen
Against Another, and not hears Him speak.

Some

91.

Some suck in Rancour, from a headless Cause;
And never spit it out, till they be sure
It may do Mischief. Wicked Age! What Laws
Shall, from this Ill, the Innocent secure?

92.

Learn, not to learn Back-Racquet Complement;
To praise, before; and rail at Men, behind.
A forked Tongue is a base Instrument.
The *Satyr* left the Man of double Wind.

93.

Who ever saw the Grape and Thistle grow
On the same Stem: Or Water have egress
Bitter and Sweet, from the same Spring? But, oh!
The Tongue alone, alone, does Curs, and Bless.

94.

Do not, like Cocks, on your own Dunghill, crow:
And Crest-fals, dump it in another Clime.
Order the Musick of your Actions, so,
As, in all Parts, to keep both Tune and Time.

95.

Keep ſtill within the Verge of your own Sphere:
Let no Eccentrick Motion catch your Thought.
Comets affright: And Glow-Worms ſcarce appe
Have all you do, to a due *Scantling* brought.

96.

Know, that all things, What-ever, have their Boun
And due ſet Limits, both of Leſs, and More:
Who, from them, ſwerves, does ſwerve from vertu
Wounds
The Right; And thruſts *Decorum* out of Dore.

97.

In humane Actions, 'Tis good Wit, To mark
To what Intent their Doers do the ſame.
Some give a Pin, to get a Pound: A Lark,
To have an Oſtridge. Ends make Praiſe, or Blam

98.

If through Example, or Infirmity,
You chance to fall; Get up, and waſh your Cloth
The Beſt may ſlip: The Beaſt alone will lie,
And wallow in the Puddle of his Woes.

99.

s you grow more in Years, more Mind your End;
And leſſe the World; which ſtill ſtrives, To deceive.
he Young may Die: The Aged muſt. Intend
The Bliſſe to Come: And not the Bane you leave.

100.

he Sentenc'd Pris'ner, that, each minute, looks
To breathe his laſt; who would not think him mad,
o talk of Rents, Trade, Contracts, Bonds, or Books?
Age that, thus, Carks and Cares, is juſt as Bad.

The Fifth Century.

1.

WEigh Well each Word you utter; But abſtain
From Writing much, unleſſe your Vein do hit:
ords wind away; But Writings do remain
As lively Pourtraits of the Mind, and Wit.

2.

ur Tongue, in Talk; your Pen, in Paper; bind
From ſtranger Terms, not Denizend, by Uſe:
e Speak, and Write, but to make known our Mind;
And 'tis abſurd, To ſtrain, to be Abſtruce.

3.

Saint *Austin*, once, (as story tels us) took
Persius in hand; But strait he threw it by:
And (chafing) said, Since 'tis thy humour (Book)
Not to be understood, Neglected ly.

4.

Deal not with Words, made free from forraign Race
(Unless well weigh'd) When you do Write or
Better go Plain, than Welted, To disgrace. (Speak
Learning pretended, proves a Man more weak.

5.

Do that, to day, which would be done too late
If, till to Morrow, you should, let it rest:
Again, Take heed, Not to precipitate,
And make, A Now, of what, Anon, is Best.

6.

Sift not, by too too deep a Scrutiny,
Each Rise of Scandals; or of Truths with Thorn
Coals blown, will blaze: Neglected, they may dy
'Tis Wisdom oft, To pass by Wrongs and Scorn

7.

Keep from purloining, ſacred Things, your hand,
For, like a *Reſt*, they will the *Reſt* conſume:
The Sacrilegious Eagle brought a Brand,
That turn'd her Tree, Neſt, Eagſets, into Fume.

8.

Uſe not your Friends; As, baſely, Many do,
Meerly for Steps, and Ladders to their Ends:
Which gain'd; Away with Steps, and Ladders too;
For, What moſt now did Help, Moſt now Offends.

9.

Ill to intreat, and to deſert, at Need,
Him, that did warm, and cheriſh you, before,
When his Sun ſhin'd, does ſo tranſcend, in Deed;
As, then the Thought, no Baſeneſs can be more.

10.

Bear to a Friend, a Kinſman, and Ally;
As a free Heart, ſo an unmasked Face.
Love, like the Sun, ſhines in an open Sky;
Obſtructing Clouds, its Light, and Heat deface.

11.

Never presume, upon or Muck, or Might,
To Injure any: For the Meaneſt may
Sometimes, or Help, or Hurt. A Mouſe did bite
The Toyls, in twain, that did a Lion ſtay.

12.

Confide not in a Multitude; Begot
'Twixt Hydras and Cameleons: If you fail
To anſwer their fond Fancies, (as who not?)
He ſtrait cries, Hang; that did, but Now, cry, Hail

13.

The Common Rout is not the ſureſt Teſt,
Of what deſerves the trueſt Love or Hate:
Their Favour, ſtill, reflects (not on the Beſt,
But) upon Him that is moſt Fortunate.

14.

The Vulgar is the Conduit-Pipe, through which
Rulers diſtill their Humours; Good, or Bad:
'Tis led by Senſe, not Reaſon; Has an itch
To often Change; And Little makes it Mad.

Preſum

15.

Presume not, so, on what you undertake:
As if you led, Successe, tied in a slip.
Oft, in its Port, a Barque does Ship-wrack make.
Many Things happen 'twixt the Cup and Lip.

16.

Hold still a hand, To help what is Amiss;
Yet be not vex'd, if you shall, often, find
Cross Grains not to be smoothed: And learn, This,
That What you cannot Mend, you must not Mind.

17.

Hear All, Observe, Say little: Silence rows
Under a Weather shore, when Storms increase:
He knows enough, tho He but Little knows,
That knows but Well, How to, Well, hold his Peace.

18.

When you shall find your selves in any strait:
Let not your Rudder loose, or your Sheat fly.
Courage, and Prudence, are a Main Receipt,
To quell the Qualms of such a Malady.

Send

19.

Send not a Head of Glaſs 'gainſt Stones to Warre:
For quickly, ſo, You, at a loſs, will ſtand.
Truſt not, at Need, to Friends that abſent are:
Waters, a farre, cannot quench Flames, at hand.

20.

Truſt ty'd, by Faith, diſcharge with Truth, and Care:
But chiefly that, from abſent Friends, or dead.
Know, 'Tis not more a Sacriledge, To dare
Steal Gold, from Altars; than, from Tombs, the Lead.

21.

Collect each Where, (as Bees from Flowers do)
The pureſt Sap, and joyn it to your Hive:
Who, day by day, adds but a Mite or Two,
To his Acqueſts, cannot, at length, but thrive.

22.

You muſt uſe Reading, as you ſhould uſe Meat:
Surcharge, in each, will Cloy, and Nauſeate.
He Eats, to Health, that does, by leiſure, Eat:
He Reads, to Profit, that does Meditate.

Profit,

23.

Profit, and Pleaſure, jointly center'd, Meet,
In the ſound Dictates of a golden Quill:
But ſhun ſuch Tracts, as may miſlead your Feet.
Better, Not Know; Than, To be Learn'd, in Ill.

24.

The World's a Library; And Men the Books
You ought to ſtudy, if you mean to Know.
He Nothing learns, that, on the Cover, looks:
Open, and Read; and take Notes, as you go.

25.

Shun Vices of all Kindes; But chiefly Crimes:
Whereon Shame waits, and dire Phlebotomies.
Obſerve the Change of Laws; with Change of Times.
He fals into a Pit, that ſhuts his Eyes.

26.

As from Bad Deeds, good Laws have ſource and riſe:
So, from the ſundry Fails, and Fals of Men,
Wiſe Obſervation raiſeth ſound Advice.
Be ſure to take true Copies, from her Pen.

Exclaim

27.

Exclaim not on the Times, (as many do)
That, they are Bad; And Bad they are, We know:
Let ev'ry One Mend One; They Will Mend too.
The fault is ours; for We do make 'em ſo.

28.

Let Love of Vertue, more reſtrain from Ill:
Than any ſervile Fear of Puniſhment.
Where this Laſt ſwayes, dwels a depraved Will:
The Firſt, holds forth a Mind, to Goodneſs, bent.

29.

Bright Vertue does with ſo much Beauty ſhine,
That None, Who want not Eies, to know her well,
But would adore, and Court her Form Divine,
Though there were no ſuch Thing, as Heav'n, or Hell.

30.

Be not deterr'd, by Fear, from what is Good:
Be not allur'd, by Hope, to what is Bad.
Carry not forth two Faces, in a Hood:
Keep Word, and Work, ſtill, in one Liv'ry, clad.

What

31.

What you will Friendly do, that quickly do:
Speed is the soul of Kindness, Courtesies
Delay'd, oft make a Wrong: And, of the Two,
He sometimes best befriends, That soon denies.

32.

If you have Means, then let an open hand
(Discreetly though) deal Gifts, Rewards, and Fees.
Gold is the Monarch, that does all Command.
'Tis Wealth, not Worth, that Now gains Caps, and
Knees.

33.

A sordid Groom, Who but last Grass did rise
From Dust, and Dung, by doting *Plutus* hand:
Straight grows (how Bad soere) a Good-Man, Wise,
Your Worship; fit for Senat, and Command.

34.

Yet tho you brought the Muses at your Back,
Homer, your Lackey were; *Cato*, your Page;
Nay, *Salomon*, your Waiter: If you lack
Money, You are no Minion of the Age.

Laugh

35.

Laugh *Democrit*, (as with good Cause, you may,)
To see Crows strut it forth in glorious Plumes.
Yee *Heraclit*, (were he but in the Way)
Would drench his Mournfull Cheeks with brin
Rheums.

36.

When your Admittance, at a Grandee's Dore,
Shall find Obstruction from a surly Groom;
Touch but his Palm with some of *Plutus* Oar,
He's Metamorphos'd strait; and cries, *Make Roo*

37.

No Look, so stern; No Humour, so perverse;
No Disposition, of so crosse a Grain;
No Brow, so Rude; No Temper, so reverse;
But may be smoothed, with a silver Plain.

38.

Money can All; But not, All, Money can
Must you attempt: But what in, Well, may do.
No greater Friend: No greater Foe, to Man
Wealth, justly gain'd, must be us'd, justly; rold

Take

39.

Take heed, too oft, Bad Leſſons, to repeat;
Leſt that, at length, in Ill, you learned grow.
Not to Ingage, is eaſier, than Retreat.
Habits more ſlowly ebb, than they do flow.

40.

If, through neglect of Vice, You find neglect
From ſuch as court it; Let it be your Glory:
Good Men will uſe another Dialect;
Eſteem, from Theſe, is that will fame your Story.

41.

A certain Sage, receiving, once, Applauſe
From a bad Mouth; cri'd out, in great amaze,
Of what Ill am I guilty (Sirs) ſhould Cauſe
This Man, to give me, this unwelcome Praiſe?

42.

When Viſitations, from above, are ſent,
For Sins, upon your Selves, or on the Land:
Out not, but Pray; Repine not, but Repent;
Bite not (like Dogs) the Stone; But bleſs the Hand.

Work

43.

Work not, by Wordly-Wiles, To Wind away
From Divine Vengeance: But, the Breach, repa
By holy Duties. He much ſtarts aſtray,
That ſtrives to ſhun Shafts hov'ring in the Air.

44.

Fervent Devotions, rais'd on Props of Truſt,
Will beſt avert the Ill you fear, or find.
As rich in Mercy; As in Judgement juſt;
God, to a fleeceleſs ſheep, meaſures the Wind.

45.

Be not Diſmaid, or apt to take Offence
At Heav'n, if oft, the Juſt are juſtled by.
Wiſdom Divine, humours not Humane Senſe.
The Wicked thrive; the more their Miſery.

46.

Look on the Wicked, and obſerve their End;
They are God's Rod, his Children, to chaſtiſe;
The Children ſmart; And ſmarting, They amend:
The Rod is burnt; or, into pieces, flies.

47.

Whom God loves moſt, He moſt does love to try,
(As the Rich Oar, to ſome rare Work deſign'd:)
And from the Furnace of Adverſity,
Makes Them evade more ſplendent, and refin'd.

48.

In Times of Viſitation, God admits
Of Chriſtian Prudence: But you muſt forbear
To truſt to Means; or build on Humane Wits.
He hates Miſtruſt: Miſtruſt, is Child of Fear.

49.

Fear ſhuts out Faith: And where we want Belief,
We God degrade, and dig our ſelves a Grave.
Faith heal'd the Lame, the Blind; Faith ſav'd a Thief:
And, without Faith, God will not Any ſave.

50.

The force of Faith, the Gentiles Doctor, *Paul*,
Loudly ſets forth. Let no vain Mortall think
T'enter, without it, th'Empyrean Hall.
When his Faith ſhrunk, *Peter* began to ſink.

51.

Th'Eternall Word, That was made Fleſh, and Wh
In Heav'n and Earth, has all ſupream Command
Could no great Works in his own Country do.
The want of Faith, Obſtructs God's workin
hand.

52.

God all things can; But his Will puts a barre
To his all-Might; and regulates it ſtill
By Wiſe Diſpoſe: They bad *Logicians* are,
That argue, From his *Power*, to his *Will*.

53.

Truſt in the Lord, with a confiding Truſt;
And you are ſafe from any Hurt, and Harm.
My Soul has oft been brought, To Death, and Duſt
And rais'd again, by his outſtretched Arm.

54.

A Truſt confiding, is, A Truſt, in God,
Squar'd by his Will reveal'd; By Means, to End
But a preſumptuous Faith deſerves the Rod;
That flights his Will, and to his Power ſends.

God

55.

God that ordains the End, does ſtill ordain
Fit Means to Work that End: And will not have
His Pow'r at the diſpoſe of humane Brain;
By a Neglect of the fit Means he gave.

56.

God himſelf, oft, confines himſelf (we finde
In holy Writ) to Means; To trace our way:
So *Hezechias*, ſo the Man born blinde,
Were cur'd. The Firſt, by Figs; the Laſt, by Clay.

57.

Shun Dangers all, which you may Well avoid:
But if, To Some, a lawfull Call, you have,
Then truſt in God; That, Thus, or Thus employ'd,
(If for your beſt) his mighty Hand will ſave.

58.

Truſt all to God, from Whom you, All, receive;
He beſt can keep, What, to be kept, is fit:
Of what we love, He does, then, moſt bereave,
When We will bound his Wiſdom, by our Wit.

59.

If outward Croſſes, As from Children, Wife,
Friends, Kindred, Goods, ſhall, on each ſide, aſſail
With patient *Job*, atone your inward Strife;
And wait on God, with Vows that may prevail.

60.

Think not, when you are Spar'd, and others Struck
With th'angry Shafts Heav'n oft, to Earth, doe
ſend;
That, becauſe, Better, you have better Luck:
But that 'tis Mercy ſhown, That you may mend.

61.

If through God's hand, or the Times Fate, and Lot,
You fall to Wants; ſuch Wants can bring no blame
But He, that ſinks, By Play, Pipe, Punk, or Pot,
Or Such; Locks Pity forth, and Lets in Shame.

62.

To *Want*, is Bad; To *Have*, is, ſometimes, Worſe
Wants whet the Wit, and waken Induſtry:
To *Have*, is oft, of many Sins, the Nurſe.
Leave Wealth deprav'd, for honeſt Poverty. –

Submi

63.

Submit to States; For, or for Wo, or Weal,
They are ordain'd: And Might ſtill makes the Law.
In his Sword's Hilt, the fifth *Charls* wore his Seal;
To warn; That where That fail'd, the Blade ſhould awe.

64.

Never adhere to Men of Factious Minds;
Whoſe Pulſes, ſtill, do, the Times *Counter*, beat:
Good Publick, they pretend; But Practice finds,
They hate (Not, What is *Bad*; but) What is *Great*.

65.

Power, in preſent, moſt offends their Eye;
Their Optick Nerves deprav'd, ſo, render All:
And That moſt crooked ſeems, that moſt is High;
Which climbing to ſet ſtrait, They headlong fall.

66.

In any publick Charge, never tranſgreſs
Your Orders, and Commiſſion: Though you may,
Mean Well, and Proſper too. The Danger's leſs,
Sometimes, to Want Succeſs: than Not Obey.

67.

States will not have their *Wellfare* arbitred
By private Wisdom. For this Cause the brave
Torquatus Son triumph'd: then lost his Head.
Valour, bestow'd a Crown: Neglect, a Grave.

68.

The Vulgar-Eye considers the *Event*:
True *Politicks* look on the Consequence,
If that Event had fail'd: And must prevent,
By Fear, That None, with Duty, may dispence.

69.

The Publick Weal, before all Private Wealth,
Look you preferre; and mainly too promote.
In a sound Air, some One may Want his Health;
But We all sink, when We do sink our Boat.

70.

If you would know by what best Means and Way,
States flourish Most, and shun all kind of Flaws:
'Tis chiefly, thus, When Subjects well obey
The Magistrates; and Magistrates, the Laws.

Nothing

71.

Nothing, again, Confounds a Prince, or State,
More; than to thruſt their Subjects into Arms.
The Means, to Hurt, much oft begets the Fate.
They leaſt are prone, who leaſt are ſteel'd to
Harms.

72.

The Commonwealth's a Ship, ſtill under Sail;
The Laws, the Rudder winds It here and there;
The Prince, the Pilot; In whoſe Skill, or Fail,
Safety conſiſts, or Danger; Hope, or Fear.

73.

The Commonwealth's a Watch; The Moving Spring,
The Head Supream; The Magiſtrates, the Wheels;
Juſtice, the Ballance; Unity, the String:
If One but goes awry, the Work, All, reels.

74.

Wiſely refrain from Things indifferent:
At which the Times are apt, To take Offence.
Prudence complies, where Conſcience is not rent.
'Tis better pleaſe our Reaſon, than our Senſe.

75.

When *Power* makes that Bad, which you think Good;
Struggle not with it: For you kick at Thorns.
Things, as they are, are not ſtill underſtood.
Lions may ſay, That *Foxes* Ears, are Horns.

76.

Power admits no Reaſon, or Diſpute,
Againſt the Tenents held by *Can*, and *Will*:
Its Arguments, in *Steel*, do moſt confute;
The ſtrongeſt, *Ergo*, is in Bow, and Bill.

77.

Power is like a ſturdy *Storm*, whoſe Rage
Rents, and roots up reſiſting Oaks: When weak
And yielding Reeds ſtand firm. Be timely Sage;
And learn This Rule, *'Tis Better, Bend, than Break.*

78.

Beware of *Greatneſs* you have heav'd to State;
Or that has made a Cloſet of your Ear:
For oft, where moſt it ows, it moſt does hate;
And Ruines, not Rewards, Whom it may fear.

Seem

79.

Seem ſtill, To do, by fair Means, What by Awe
You ſhall be made to do, if you refuſe.
Compliance, Wins: *Conteſting*, works a flaw.
'Tis ſafe, *To Will*: Where *Might* forbids, *To chuſe*.

80.

Reſolve (if you reſolve, in Courts, to live)
To want a Tongue, Two Eyes, As many Ears:
('Tis a ſtrange Mutilation!) And to give
Cringes, for Knocks; And hang 'twixt Hopes, and
Fears.

81.

Seal'd Lips, a Winking Eye, a cloſe door'd Ear,
Blab not, obſerves not, does not entertain,
Secrets of Weight, Affronts, ſounds harſh to hear,
May ruine, May ingage, May vex, and pain.

82.

If you with Prince, or great Men, chance to grow
In grace, and favour; Yet ſtill keep your loof.
Much to Preſume, has been much Cauſe of Wo.
Greatneſs, incenſed, has a batring *Hooff*.

He

83.

He that has once made *Eminence* his Foe;
Must, ever after, ſtand upon his Guard.
Wax takes a *Print*, and quickly lets it go:
To work *Impreſſions*, out of *Steel*, is hard.

84.

Have not to do, (if you will ſhun debates)
In Point of, *Thine* and *Mine*, with Men of *Might*.
Such ſhare of Prey, as to his Hunting-Mates
The *Lion* gave, Will fall to be your *Right*.

85.

Shun, if you May, too near a Neighbourhood,
With a great Man: For Danger's at your Dore.
The Grapes of *Naboth's* Vineyard, ran his Blood
Of *Ahab's* Brood, the World had never more.

86.

When you are Well, have not an Itch, To Change.
Never forſake an old Friend, for a New.
Shun the reſort of Them, That looſely range.
Be Fair, to All: Familiar, but with Few.

Converſe

87.

Converſe Moſt with your *Betters*. Men, of Brain,
Still bring ſome Feathers, To implume your Neſt:
And you, more *Credit*, from a Meeting, gain,
Where you, The *Meaneſt*, are; Than where, The *Beſt*.

88.

If, by your *Wits*, you be conſtrain'd, *To live*;
Get, if you may, Imployments to your *Minde*:
But rather, take ſuch *Lots* as Time will give,
Than, To Court *Fortune*; and caſt, *Fame*, behind.

89.

To Do, That which is *Honeſt*, never ſhame:
Though it be, ſometimes, much beneath your *Sphere*.
Glow-worms have Light, though they have little Flame:
And when the Night's moſt dark, moſt *Bright* appear.

90.

Take not occaſion, To adhere to *Ill*:
Becauſe, therein, *Some*, good *Succeſſe*, have had.
Frailty may Erre: But He that erres, by *Will*,
And free *Election*; Is the *worſt* of *Bad*.

If

91.

If you have long liv'd *Well*: Keep in that State.
If you have long liv'd *Ill*: Amend your Waies.
'Tis ever *Soon*, from *Good*, to deviate:
'Tis never *Late*, To turn from *Sin* and *Straies*.

92.

Be, with your Selves, at Home; Live not a part:
(For, To be, Here, and There, at once, may hold.)
Man, is not where his *Body* is: But *Heart*.
We ſtill find *Miſers*, with their Bags of *Gold*.

93.

If you do mean, the *Rich Man*, To define,
Look not on Coffers, Garners, Cellars, Store:
But look on *Him* that can, *Himſelf*, confine.
He's only *Rich*, That does *Not Covet More*.

94.

(Heed:
Where you have *Smarted* once; Next Time, Take
The Scalded *Dog* ſhuns to be ſerv'd the ſame.
The Wiſe, *Once*, May: The Pool that, *Twice*, does
bleed,
Of his laſt *Wound*, muſt give Himſelf the blame.

Look

95.

Look oft within a *Glaſſe*; (For, That advice,
Wiſe *Socrates*, unto his Scholars, gave.)
If you be *Fair*; Foul not that *Fair*, with *Vice*:
If you be *Foul*; From *Vertue*, Beauty have.

96.

Both Eat, and Drink, when Thirſt, & Hunger crave;
For theſe Two, Mainly, 'gainſt Weak *Nature*, fight:
But When, *Enough*, To quell them *Both*, You have;
Seek not for Sawce, To ſtirre up Appetite.

97.

Think not, You Live, *To Eat*; But Eat, *To Live*;
And, To live *Well*, a Little may ſuffice:
Exceſſe robs God, of what he daigns To give;
And, To a *Hell*, converts a *Paradiſe*.

98.

Bountifull *Nature* does beſtow on *Man*,
Enough to *Live*; And to live *Happy* too,
Free from Moleſting Cares: If that He can
But ſtent *Himſelf*, ſo as He ought to do.

Hunt

99.

Hunt not for *Liquor*, with much Coſt, and Care,
(As too too many do) that may invite
To *Drink*, without a *Thirſt*: Or wanton *Fare*,
To charm *To Eat*, without an *Appetite*.

100.

Gorgius once ask'd, How he had *Health*, preſerv'd
To *Age* ſo great; ſaid, By a ſingle *Meſſe*:
On which I never fed, Till *Stomack* ſerv'd;
Nor did I, then, indulge it, *To Exceſſe*.

The Sixth Century.

1.

REject no *Creature* which the Carefull hand
Of *God* has formed, and preſcrib'd, for Uſe:
For, ſo, you tax his *Wiſdom*. Underſtand,
'Tis *Man* makes Good *Things*, Bad; By Their

2.

You may well *Glad*; But never *Glut*, your *Senſe*,
With any *Good*: And that *Good*, God will bleſſe.
Let not *Exceſſe* inſtruct, To *Abſtinence*:
But *Abſtinence* reſtrain You, from *Exceſſe*.

3.

Many drink *Drank*; And, drunken sick, forswear
Wine, for a while: And then drink Drunk again.
A Pretty Cheat. Were it not Better, *Sweet*,
Not To drink Drunk: And not, from Wine, refrain?

4.

Three Cups there are: And You may claim a Right
To Two, of Three, out of God's Word Expresse:
The First of *Need*; The Second, of *Delight*;
The Third, (which you must shun) is, of *Excesse*.

5.

Aim, where you mean to Hit; But aim aright:
Left, unawares, you hurt the *Standers* by.
Shafts, shot at Random, may, To *Mischief*, light:
Look, thrice, about; Before you, once, Let fly.

6.

Hold a press'd Hand, upon the Reins of *Wit*:
Left, flying out, It make you catch a Fall.
'Tis a Neat *Foil*, To give a Nimble Hit:
But have a Care, You hurt not, Therewithall.

Let

7.

Let true *Diſcretion*, (as a Cook does Meat)
Set forth, and ſeaſon, all you Do, or Say.
Nothing, ſo much, invites a Gueſt, To eat,
As Say'ry Sawce, Dreſt in a cleanly Way.

8.

Purchaſe not Vain, and Wanton *Pleaſures*; thou
You may Them, at an eaſie Rate, obtain.
Bad *Wares* never come Cheap. 'Tis Better, Thro
Away your Money; Than to buy your Bane.

9.

Break through the Toyls of *Vice*: Live not enſlav'
Till hoary Years. The Cloſe is Woes, and Ruth.
Nothing does more denote, A Soul deprav'd;
Than, when ſpent *Age*, yet dotes on Sins of *Yout*

10.

Youth, is No Plea for *Vice*: Yet *Youth* may urge
Something, of Semblance, To extenuate.
But How ſhall *Age* pretend, Its Guilt, To purge:
That Wils thoſe *Sins*, It cannot Perpetrate?

Th

11.

The Road that does, to black *Avernus* tend,
Strew'd with Delights, decline with Might and Main:
The Stairs are large; and easie, To Descend;
But, oh, the *Work* is, To come up again.

12.

Few, and but Few, whom equal *Jupiter*
Loves: or bright *Vertue* raises to the Skies;
Absolve that Task. Beware, not, once, to Erre;
Where (when you Erre, but once) your Ruine lies.

13.

Walk, so, by Day, as you take heed, To fall:
Shun all *Prophanness*, and a drunken night.
A Fatall hand may write, else, on your Wall:
As it did, once, to proud *Belshazzar*, write.

14.

So alwaies arm'd with Christian *Fortitude*:
So no Events shall shake you from your *Sphere*.
When Dangers press, Let not base Fear intrude:
He more, than *Once*, does die, that, *still*, does fear.

15.

Life's Date is Short; Arts have a long Carreer;
Wings, to your Feet, let active *Vertue* give:
If once you Drowze, Your Sails do flat, and Veer;
The more you foster *Sleep*, The less you *Live*.

16.

Take Time, while Time you have; For, Time once (loſt,
No Time, at any Time, has Time to find:
Time, will not be recal'd, by Care, or Coſt;
Time, can no more be ſtaid, Than Sun, or Wind.

17.

So, ſpend your Time, As, of Time ſpent, You may
Give good Account, When your Account is caſt.
In Paſtimes vain, Paſs not, your Time, away:
Leſt, your Paſt Time, you Wail, when Time is Paſt.

18.

Keep promis'd *Faith*; And, Truſted, *Truſt*, Maintain:
Play not the *Traitors*, upon any Rate.
Falſehood may thrive; But it ſtill bears a Blain:
Such love the *Treaſon*, who, the *Traitors*, hate.

19.

As in *Religion*; so in *Politicks*,:
Right *Principles* muſt, *Faith*, to *Faſtneſs*, bind.
A Wiſe man Sees, Diſcerns, Elects, and Sticks.
Looſe Weather-Cocks ſhift with each change of Wind.

20.

Side not with *Innovation*; For few know,
The many *Miſchiefs* it is prone to hatch:
'Tis like a *Spark*, in dry Wood, That may grow,
(If not ſuppreſt,) more ſtrong than you can Match.

21.

And tho his Pen, That did, to *Sparta*, trace
New Laws; Therein, had fruitfull Influence:
Yet, from *Examples* of a *Phœnix*-Race,
'Tis little ſafe, To fetch a *Conſequence*.

22.

Unhappy State of Man! whoſe wav'ring *Mind*
Still hurries him, *To Change*; And Not, at all,
Centers in any, Well: Much ſadly blind,
Till his own *Flames* do make him ſee his *Fall*.

23.

Julian had Wealth; and might have liv'd a Prince;
Had he not bought, To be so, with his Wealth:
Romes Diadem, did him, much soon, Convince,
That costly *Meats* conduce not most to *Health*.

24.

Sow, in good Ground, your *Seed*, and it Will grow.
Sound and Stanch *Vessels* will preserve your *Wine*.
Base Dunghill Birds, the *Pearls*, aside, will throw.
'Tis Labour lost, When you do wash a Swine.

25.

Consort with Men of your own stamp, and strain;
For Like, to like, is like to cotten well:
Think how absurd it were, and crosse the Grain,
Colliars, and Fullers, should together dwell?

26.

Weave winning *Words*, When you will, *Wroth*, allay:
A tart *Reply* makes *Choler* rant it higher.
He much mistakes, who is of Mind, He may
By *Chasing*, *Cool*: And, with *Flax*, fence a *Fire*.
When,

27.

When, by mild *words*, You may a *Miſchief* ſhun,
Put off a rugged *Face*, and tart *Replies*:
Raſhneſſe may Do, What you will wiſh Undone.
Repent not oft, for it a *Fault* implies.

28.

Oft to *Repent* is good, if oft you fail:
But oft to *Faſt*, Is nor good, nor ſecure.
Phyſick may help, When *Sickneſs* does aſſail:
But Better, Want the *Wounds*, Than find the *Cure*.

29.

It is not Safe, ſo, to preſume and truſt
To *Remedies*; As not to fear a *Hurt*:
Salves ſerve not ſtill to ſoulder up our *Duſt*;
The *Pitcher* craz'd, at length, lies in the *Durt*.

30.

Strive all you may, To Maſter fond *Deſire*,
Which daily does, with ſetled *Reaſon*, fight:
The *Task* is hard; So is the *Glory* higher.
No *Conqueſt* like to, That, of *Appetite*.

31.

Study not more the Semblance, and the Form,
Of real *Goodneſs*, than the *Thing* it ſelf;
Much to *Profeſſe*, and Little to *Perform*,
Turns *Gold*, to *Droſſe*: *Adonis*, to an *Elf*.

32.

Never be raſh in *Cenſure*; Let the Teſt
Of Time, ſet forth the Worth of ev'ry Man;
Things are not, ſtill, as they appear; 'Tis Beſt,
Ere, once, You Judge; five, or ſix Times, To ſcan.

33.

Judge not *Men*, Good, or Wicked, as they Thrive,
Or Suffer, in this *Life*: 'Tis not, To dwell
In *Cedar Roofs*; That can, a *Soul* reprive.
A *Croſſe* bouys up; When a *Crown* ſinks, to Hell.

34.

The *Man* born Blind, is not condemn'd the more:
Nor *Scribes* abſolv'd, for having both their Eyes.
Belſhazzar ſwils in Gold; And *Job* is poor.
God's *Wiſdom*, ſtill, his *Glory*, magnifies.

35.

Oft, *Good*, and *Ill*, are ſo together wrought:
'Tis hard to know, What is, or Oar, or Droſſe.
Who, at *Chriſt's* Board, would have a *Devil*, ſought?
Or thought to find, A *Saint Thief*, on a *Croſſe*?

36.

Help ſtill, where there is *Need*: *Actions* have *Worth*,
Or *Vileneſſe*, from their *Objects*: Has he Eyes,
Who, having Store of *Water*, pours it forth
Into a *River*; When his *Garden* fries?

37.

The more you are *Eſteem'd*; The more contend,
To Merit that Eſteem. *Such*, as aſſume
Aims, only at a *Name*; And there will end:
Do Die, in *Fact*; and meerly Live, in *Fume*.

38.

If, more then Others, You will *Value* beat:
You, more than Others, muſt, in *Vertue*, ſhine.
Men Noted are, when they, Rich *Jewels* wear.
What Good does *Gold*, Whilſt buri'd in the *Mine*?

39.

When you find *Fraud*, furl'd up in *Friendship*, then
Stand to your Arms: And Watch, To ward a Blow.
The wary Fox, Which, from the Lion's Den,
Saw No Return; Wisely refus'd, To go.

40.

Of *Foes*, You may Beware: But with what Skill,
Can *Wounds* be fenc'd, from *Kindred* false, or
Friends?
Corrupted *Best*, becomes the *Worst* of *Ill*:
The brightest *Angels*, made the blackest *Fiends*.

41.

Set not a *Springe*, to Nooze the simple *Soul*,
Trip not the *Footings* of the *Lame* and *Blind*.
Insult not o're a *Mind* that wants *Controle*.
Brave not the *Feeble*. Nor the *Needy* grind.

42.

Make not Another's *Weal*, your *Discontent*:
Lesse yet, his *Woes* the subject of your *Mirth*:
An Envious *Eye*; A *Heart*, to *Mischief*, bent;
Have still the *Throws* of an abortive *Birth*.

43.

Humour not *Folly*, though, in *Tissue*, clad.
Fawn not on *Greatness*, That does, *Vertue*, want.
Say not, That, *Bad*, is *Good*: And *Good*, is *Bad*.
Accost the *Wise*: Decline The *Ignorant*.

44.

Work not a *Trap*, To trip Another's *Heel*:
Lest your own *Foot*, therein, be, first, ensnar'd.
Artists of *Mischief*, Much oft justly feel
The *Smart*, Their Wit, for *Others*, had prepar'd.

45.

Of such *Examples*, (if you well observe)
You'l find *Prophane*, and *Sacred Story*, full.
Haman's high Gibbet, his own Turn, did serve.
Perillus, first, did roar it, in his Bull.

46.

Do *Good*, because 'tis *Good*; Let your *Content*
Consist in the pure *Act*; Without Regard
Of By-Ends, to your Self. A right *Intent*,
As it gives, *Merit*: So it gains, *Reward*.

When

47.

When you intend an *End*, (and Ends, ſtill, are
Intended firſt:) By fit Means, To arrive
Unto that End, muſt be your Task, and Care:
And when you find, What *Nail* will go, The
Drive.

48.

To your *Condition*, ſtill, compoſe your Mind:
So ſhall you feel No *Want*, of What you *Lack*.
Who never *Seeks*, will never Care, To *Find*.
White, is not White, to him, That thinks it, Blac

49.

Lend no great Summes of *Money*, To a *Friend*,
Kinſman, *Allie*, or *Greatman*: For, if, ſo,
You run the Hazard, of a jarring End.
An equall *Stranger*, may be leſſe your *Foe*.

50.

Truſt, next to *God*, to your own *Induſtry*:
And count your *Purſe*, your beſt, and ſureſt *Frien*
Who wears the *Shoes* of *Others*, treads awry:
And, To the *Ground*, brings, *Bare-foot*, in the End.

51.

Be *Circumspect*, With Whom you entertain
Commerce, in things of weighty *Consequence*!
For *Few* there are, But, for their *Idoll*, *Gain*,
With *Conscience*, Will, and *Honesty*, dispense.

52.

'Tis now, a *Maxim*, held; (but not the Best:)
That, *All* is *Honest*, That does, *Profit*, brings:
Vespasian's Motto, Is in high Request:
The Sent of Gain is sweet, from any Thing.

53.

Look you keep safe, and faithfully restore, (Trust-
Goods, Pawn, or Pledge, left to your Care, and
Close *Cheat* climbs Cheap; But what That *Postern*
Dore
Lets in, To *Thrift*; soon, *Cankers* with a *Rust*.

54.

Owe not, if you may chuse: And if not so;
Cast your *Accounts*, betimes, of *Losse*, and *Gain*.
But if you Charge on *Credit*, what you *Owe*:
The *Summe* may swel; And *Nothing*, yet, remain.

When

55.

When some kind *Hand*, at *Need*, shall, freely, *Lend*
Be sure, with Thanks, as freely, *To* repay.
He that keeps *Touch*, and *Time*, keeps, fast, his *Friend*
He that seeks *Shifts*, and *Slurs*, soon starts a *Foe*.

56.

Come not, with *Prejudice*, to my *Cause*.
Rake not up, Coals of *Rancour*, in your *Breast*.
Work not a formal *Good*, To gain *Applause*.
Drive not out *Reason*, To make *Will* a Guest.

57.

Never, so, trust, To compass your *Desire*;
As to forgo all *Doubts*, of being *Crost*.
To fall from *Hopes*, made certain, makes a *Mire*.
What *We* ne'r *Had*; Yet fansi'd ours, is *Lost*.

58.

Of all good Worldly *Things*, make good the *Use*
But let not *Use* (too too predominant)
Wed you to Any; and, a *Tie*, induce.
Man grows a *Slave*, To *What* he cannot *want*.

Make

59.

Make not with *Matters*, That concern you Not.
Come not to *Councell*, But when Voted, free.
Carve not, at *Random*, in Another's *Lot*.
Put not your *Finger*, 'Twixt the *Bark*, and *Tree*.

60.

To deep *Distress*, move a quick hand of *Ayd*.
Strife, between *Friends*, still labour *To Compose*.
Wholsome *Advice* bestow, where kindly *pray'd*.
Justice, and *Right*, distribute to your *Foes*.

61.

Forbear to go, Where you may give *Offence*:
Or meet with *Cause*, To take it. Well to scan,
What *Planets* reign; and what their *Influence*
Is, in each *Clime*; Speaks a judicious *Man*.

62.

Light *Wrongs* receiv'd; *Revenge* is then begun:
Forgive Them; and 'tis ended. *Injuries*
are, What We make 'em be: His *Thred* is spun
But *Course*, That *Lives*, and, at their *Mercy*, lies.

Be

63.

Be not *Pragmatick* so, for your own *Good*:
As Not to heed, if you, Another, *Hurt*.
More *Waies*, than One, may lead You, To the *Wood*
Chuse That is *Clean*; Leave all Such as have *Dirt*.

64.

Remember; and *Forget*; Two *Precepts* are,
Though short, yet sweet, And to be had in *Mind*.
Remember, still, *All* that is *Good*, with Care:
Forget, as fast, The *Ills* of ev'ry Kind.

65.

Bear; and *Forbear*; are Two like *Lessons* more,
Soon to be conn'd, and of no little use.
Bear Wrongs, Scorns, Crosses, Wants; But chiefly *Store*:
Forbear, All that is Bad; And Good's abuse.

66.

Make not a *Scorn*, of Vertuous *Poverty*;
Nor *Persecute*, whom *God* is pleas'd, *To smite*:
A much worse *Fate*, at your own *Door*, may lie.
He spurns at *Heaven*, That treats *Woe*, with *Spite*.

67.

Be *Pittifull*; And *Cruelty* deteſt.
Make not your *Sport*, The *Torments*, of a *Slave*.
The Righteous *Man*, takes *Pity*, of a *Beaſt*.
Who ſhews no *Pity*; ſhall, no *Pity* have.

68.

And though 'tis *Fit*, and *Juſt*, That wholſom *Laws*
Inflict due *Pains*, on diſmall *Deeds of Night*:
Yet *'Tis not Fit, or Juſt*, Such *Pains* ſhould Cauſe
No Senſe of *Pity*; But provoke *Delight*.

69.

Juſt *Puniſhments*, Aim at a double *End*:
To Purge the *Crime*; But, To Prevent it, *More*.
Patterns of *Pains*, Preach *Caveats*, To offend.
Sin would laſh forth; Might *Sin* (not Pay, but)
Score.

70.

Him whom you mean, *To Truſt*, be ſure *To Try*:
And How, *To God*, his *Pulſe* beats, duly ſcan.
Faith, That is True, dwels with true *Piety*:
He, That plaies falſe with *God*, will cozen *Man*.

The

71.

The *World's* not, *Now*, The *Same* It was of *Yore*,
When ſacred *Truth*, and *Juſtice* ſway'd the *Earth*:
'Tis but a *Pill*, much ſmoothly, *gilded o're*;
A *Womb*, That ſtrains, With a *Prodigious Birth*.

72.

The Hand of *Juſtice*, moves in, That, of *Might*.
Succeſſe makes *Mouths*, or So, or So, *To ſpeak*.
He, That, ſtill, *Conquers*; ſtill, is in the *Right*.
Guilt is (not to be *Bad*, but) To be *Weak*.

73.

To *Cheat*, through *Friendſhip*, Is a *Common Way*,
And *Safe* withall; And ſo more *Common* made:
But from that *Safe*, and *Common*, Wind away;
It bears a *Brand*; 'Tis Baſe, in *Bud*, and *Blade*.

74.

The *Heart* of Man, full of *Meanders*, is:
Let not an outſide *Gloſſe*, bind your *Belief*.
Many do Well, till They may do *Amiſſe*:
Fitted *Occaſion* is that Makes, a *Theef*.

Divine

75.

Divine *Aſtrea*, is to *Heaven* fled.
Conſcience ſubſiſts, in a bare *Sound* and *Name*.
Religion's, Now, by *Senſe*, and *Fancy*, led.
Gain, and *Self-ends*, do chiefly play the *Game*.

76.

Men are not, ſtill, *Such*, as they loom, To be:
Lies and *Deceit* lodge in their *Words*, and *Works*.
The *Rind* ſeems ſound: Yet, tainted, is the *Tree*.
In ſmiling *Graſs*, The ſtinging *Adder* lurks.

77.

The Spawn of *Cham*, has, a new *Babell*, built:
And *Sodom-ſeeds*, do ſtrongly propagate.
Blood, in Each place, is, now, like Water, ſpilt:
Good Will, and *Love* are turn'd, To *Spleen*, and *Hate*.

78.

ut *Vengeance* Wakes, and Waits, at *Miſchief's* Dore:
And, headlong (*fierce*) her *Gueſts* Precipitates.
er *Threſholds*, Fly; They are beſmear'd, with *Gore*.
Partners, In *Faults*; Partakers are, In *Fates*.

79.

Walk Not, In *Waies*, Where *Danger*, Centry, keeps
Nor *By-Paths*, leading, To the *House of Shame*.
Take Heed, To Wake a *Lion*, When He *Sleeps*.
Seek not, With *Gnats*, your *Paſtime*, In a *Flame*.

80.

Look where you *Tread*, and make your *Footing* ſure
'Tis bad, To truſt a *Piramis* of *Glaſſe*.
Ambition ſoars; But ſeldom ſits *ſecure*.
Weight ſlowly Mounts; Sinks (ſwift) To whence (it was

81.

If, once, you *Fall*, Truſt not, again, *To Riſe*,
By *Help*, of *Such*, Whoſe *Fortunes* you have rais'd
The *World* is now grown *Politick* and *Wiſe*;
And 'tis more *Thrift*, To be *Well-paid*, Than
Prais'd.

82.

If oft, you find, (As, too too oft, You Will) (*Play*
At the *World's* hands, *Bad Dealings*, and *Croſs*
Fret not, or *Fume*: But uſe a *Gameſters* skill;
Out-face the *Game*; Throw not your *Cards* away
The

83.

Tho One *Day* frowns; Another *Day* may ſmile;
The *Hand* Supreme, is not confin'd at all:
The *Iſra'lites* grew *Great*, from *Brick*, and *Tile*.
God's *Time* is Beſt: Wait on him, Till He *Call*.

84.

Storm not, *To Stoop*, (for *Stooping* ſcapes a *Storm*)
To mean *Men*, rais'd to Seats of Eminence.
Leſt They Take *Subſtance* from You; Give 'em *Form*.
This *Cloth of State*, moſt looks for *Reverence*.

85.

Your upſtart *Greatneſs*, ſooner Takes *Offence*,
Than Noble *Minds*, at Want of *Cringe*, or *Hail*:
Self-Guilt, of Baſe *Beginnings*, thinks, That, Thence
Emerge the *Grounds*, of Mens *Neglect* and *Fail*.

86.

God, on our *Necks*, does ſometimes clap a *Yoke*,
To tame our *Pride*, and, our vain *Thoughts*, convince.
Forbear, To Kick, When he applies the *Stroke*.
Who ſlights his *Mandates*, does affront the *Prince*.

87.

Ahaſhuerus, When, through *Shuſhan*-ſtreets,
He ſent, in *Triumph*, *Mordecai* the *Jew*: (*Greets*
Caps Vaild, *Knees* bent; Who *Grudg'd*, before, now
Where *State* will grace, It is no *Shame*, To ſue.

88.

As 'tis no *Shame*, To ſue, where *State* will grace;
When *needs* you muſt, or *Sink*: So *Nothing* more
Betraies a *Spirit*, ſordid, poor, and baſe,
Than, (becauſe *Great*) To flatter, fawn, adore.

89.

Run not a *Madding* with the *Common ſort*,
That take all upon *Truſt*: and wear their *Ears*,
And *Eyes*, in others *Heads*. Canvaſſe *Report*:
And, with ſound *Judgement*, weigh both *Hopes*, and
Fears.

90.

When you, a *Work*, of any *Weight*, intend,
Ruſh not on raſhly: But ripe *Counſell* ask.
Rightly diſpoſed *Medinms* work the *End*.
Who well *Begins*, Has ended Half his *Task*.

91.

In deep *Deſigns*, Whereon high *Hazard* floats:
Look, That, with ſteddy *Hand*, and *Heart*, You *Steer*.
Be not like, ſhallow *Brains*, in skittiſh *Boats*:
Who make, *Themſelves*, the *Danger* which They fear.

92.

Weighty *Reſolves* muſt not *Shoot*, in a *Night*,
Like *Muſhroms*, up; Give 'em due *Time*, To grow:
But, When full-*Fledg'd*; Let 'em have Speedy *Flight*.
Danger's oft *Swift*: Where *Execution's ſlow*.

93.

(*Awe*.
Him, Whom You love; And *Whom* your *Love* may *Admoniſh* gently, When you ſee Him *Stray*.
Know, That, *To Lead*, is eaſier than, *To Draw*:
Canters inflame: But *Cataplaſms* allay.

94.

Mildneſſe may get; What, *Madneſſe* could not gain:
The *Traveller*, in *Æſop*, makes it *Good*.
Kind *Phœbus* did, His *Cap*, and *Cloak*, obtain:
Who had, *Before*, the raging *North*, withſtood

95.

Spare *Corroſives*, When *Lenitives* will ſerve.
Sores, muſt be *gently* dealt withall. But when
They *feſter* ſo, As *Nothing* will preſerve
The *Body*, but the *Knife*: Apply it, then.

96.

Pity, that *Kils*, is *Cruell*: And again,
That *Cruelty* is *Pitifull*, that *Saves*.
Better, Endure a *Short*, tho *Searching Pain*,
To gain our *Health*: Than *Pine it*, To our *Graves*.

97.

Shun, To be *Good*, as *Hogs*, and *Medlars* be,
Only, When *Dead*, and *Rotten*. *Merit* lies,
When, whilſt We Live, The Hand, and Heart, are free,
What *Miſer* breathes: But leaves, *All*, When He
Dies?

98.

Have no *Contract*, With *Souls* of baſe *Allay*:
For you will, ſtill, be *Worſted* in the *End*.
Beſpatter'd all, He *Needs* muſt quit the *Fray*;
Who, or with *Mud*, or *Dunghils*, does *contend*.

Do,

99.

Do, All you may, To quench the *flames* of *Strife*:
Which, *Ponte fenx*, To *Kindle*, never ceaſe.
A ſweet *Accord*, Is the ſole Soul of Life.
You Purchaſe *Bleſſings*: By Promoting *Peace*.

100.

Peace, Is the Child of *Heaven*: *Lucifer*
Diſturb'd It, firſt; and *fell* for't. The *Moſt High*
Owns *Peace*; His *Son* preach'd *Peace*; Did, *Peace*.
And left us, *Peace*, as his beſt *Legacy*. (prefer;

The Seventh Century.

1.

FAll not, By *Ill*, within the *Laſh* of Laws:
But if, for *Good*, you ſuffer, 'Tis no *Stain*.
Brave is a Paſſive *Fortitude*. The *Cauſe*
Deſignes the *Malefactor*: Not the *Pain*.

2.

But fit it is, That you examine Well,
What *Cauſe* is fit, ſo, to be counted *Good*,
As, *To Die* for it, may not lead to *Hell*.
Many Mock-*Martyrs*, much miſpend their *Blood*.

3.

Do not, at any *Time*, contemn *Advice*:
Which Men of *Years*, and *Wiſdom*, forth do reach.
He, That has *Wealth*, conſumes it in a Trice:
That is, Too Old, To Learn: Too Young, To Teach.

4.

Bend to *Reproof*; Court a reforming *Truth*.
Who ſooths your *Vices* leaſt: Is moſt your *Friend*.
Princes, and *Great Men*, catch their *Banes*, in *Youth*:
When *All*, applaud their *Waies*; *None*, reprehend.

5.

When head-ſtrong *Youth*, the Curb, of *Councel*, breaks
Off from the *Bit*, and ſlacks the *Reins*, To Will:
The *Omen* ſad, a ſudden *Fall*, fore-ſpeaks;
And ſad the more, The *Fall* is down a *Hill*.

6.

Wiſdom, with *Youth*, is ſeldom to be found; (*Hate*;
Pride, and no *Shame*; Much *Fear*, without ſome
Riches, with *Sloth*; An outſide *Zelot*, *Sound*;
A waſtefull *Hand*, and yet a whole *Eſtate*.

When

7.

When great *Eſtates*, To light green Heads deſcend:
The *Juncture*, oft, is like to *Flax*, and *Fire*.
He ſeldom knows, *Diſcreetly*, How to *Spend*:
That never knew, The *Labour*, To *Acquire*.

8.

If you may Chooſe; Then Chooſe not, *To ingage*
That *Freedom*, you, from *God*, and *Nature* hold.
Not any *Beaſt*, But does abhorre, A Cage.
Fetters, are *Fetters* ſtill, though made of *Gold*.

9.

Tho *Youth* may *Leane*; Take heed, To *Reſt* your *Age*
On the Weak Prop of *Service*: Be your *Own*.
Seek ſome ſafe *Port*; That, if the *Sea* do rage,
From *Anchor-hold*, your *Veſſel* be not blown.

10.

'Tis to be *Born*, with a much abject *Mind*;
To Live, in *Motion*, at Another's *Beck*:
To ſteer your *Hopes*, and *Fortunes*, By his *Wind*;
And, *Where* you break a *Glaſſe*, you break your *Neck*.

When

11.

When You are fixt, Let *Hoſpitality*
Give anſwer, at your *Gate*, To ſuch as *Call*:
But In your *Wals* foundation, have an Eye,
Firſt, To ſet forth your *Kitchin*, Then your *Hall*.

12.

Conſult your *Purſe*; How it does Sink, or Swell:
And let that *Nilus* bound out your *Expence*.
Where a lean *Barn*, and a fat *Kitchin* dwell:
The *Beggars Buſh*, is never far from *Thence*.

13.

By preſcript *Rules*, You muſt your *Houſhold* guide;
Elſe you will, ſoon, put all *Things*, in a *Toſſe*:
But from thoſe *Rules*, if *You* firſt, ſtart aſide;
What will they do, That Share not in the *Loſſe*?

14.

In keeping *Houſe*, See, You nor *Want*, nor *Waſte*:
And let your *Fare*, more *Clean*, than *Coſtly*, be.
Eat, To prop *Health*; Not pamper wanton *Taſte*:
And, being fed, feed lean *Neceſſity*.

When

15.

When You invite a *Gueſt*; Compleat his *Cheer*
More, With kind *Welcoms*, Than Choiſe *Cates*, To
Have free *Diſcourſe*; A *Brow* Serene, and clear: (Eat.
Who *Clouds* his *Forehead*; Seems, To *Grudge* his
Meat.

16.

As you may Chuſe, *Whom* to *Invite*, and *When*:
So, or be Free, or not *Invite*, at all.
Things poorly done, bring more *Diſcredit*, Than
Not to have done Them, When no *Need* did call.

17.

Be not, (Or ſeem Not ſo, if ſo you be)
Strangers, To main *Concernments* of your *State*.
Where, ſuch Supine *Neglect*, falſe *Servants* ſee:
Maſters, To Ruine, ſoon precipitate.

18.

Some Well done *Work*, when you intend to have:
Say not, *Go do it*; But, *Go ſee it done*.
Moſt *labour*, Now, How They may *Labour* ſave:
And *Labour* ſav'd, *Ends Ill*, what's *Well Begun*.

Be,

19.

Be, To your *Servants*, Neither *Cheap*, nor *Stern*:
The First, *Neglect*; The Last, will, *Hatred*, draw.
Let a Discreet mild *Distance*, Make 'em, Learn,
Not To *Presume*: Nor, too much, *Stand in Awe*.

20.

As of your *Court* They are; so, sometimes, too,
They may be of your *Councell*: But, *Take heed*
How, with your *Secrets*, They have, much, To do.
Oft a false *Servant*, Makes his *Master* bleed.

21.

Think, That as many *Servants*, as you keep
Within your *House*, you keep as many *Spies*;
Who, into all your *Actions*, pry, and peep:
And that your *Wall*, (*Gloster*-like) multiplies.

22.

Put not a *Servant* off, in *Discontent*:
Whom you have made, The *Keeper* of your *Heart*.
Revenge is sweet; And to all *Mischief* bent:
And (*able*) seldom fails, To *Act* its *Part*.

And

23.

(bear:
And though ſome Nobler *Mind*, May chance for-
Thank not your *Selves*; But *Him*, That would, *Not*
Will.
Unwiſe you were, To truſt, Whom you might fear:
And more *Unwiſe*, In *Parting*, with Him, *Ill*.

24.

A faithfull *Servant*, of a Well-ſpun *Date*:
As a rich *Jewel*, To your *Houſe*, *Intail*
By juſt *Rewards*. *Rewards*, Incorporate:
And, To bind up *Affections*, Moſt avail.

25.

But *He*, That does, This baſe *Poſition*, hold;
Not to advance a Servant's *Hopes*, above
His yearly *Stent*: Let *Him*, This Truth, be told,
He may be ſerv'd, for *Need*; But not for *Love*.

26.

The ſingle State, ſo it be pure, is *Beſt*:
Yet, full of *Honour*, is the marri'd *Life*.
Matches, for *Vertue*; Not for *Wealth*, are Bleſt.
'Tis Better want a *Portion*: Than a *Wife*.

27.

A Vertuous *Conſort*, crowns her *Husband's Head*,
And is the *Joy*, and *Solace*, of his *Heart*.
Who Weds, for *Wealth*; does oft his ſorrow, Wed:
Gold is not, ſtill, The *Antidote* of *Smart*.

28.

Yet moſtly, Now, The *Biaſs* of this *Age*,
Runs To, *What has She?* Not, *What is She? Blood*,
Form, and *Deſert*, neglected, tread the *Stage*:
And not a *Match*, That is not *Rich*, is *Good*.

29.

Good, heretofore, and *Entity*, by ſound
Philoſophers, were level'd at a pitch:
Of late a freſh *Philoſophy* is found,
That makes, *Rich*, *Good*; And nothing *Good*, not *Rich*.

30.

But Vulgar *Errours*, ſeldom catch the *Wiſe*:
Who, all *Things*, ſtill, in a juſt *Ballance*, weigh.
Judgement, directs their *Actions*: Not their *Eyes*.
Walk in their *Paths*: You cannot ſtep *aſtray*.

31.

Make it your *Task*, To look Well, Whom you *Wed*:
(The beſt of *Gems*, has many times, a *flaw*.)
Neglect therein, will diſcompoſe your *Bed*:
And, with ſome *Fleſh*, bring Many *Bones*, To gnaw.

32.

Honour, and *Love*; are *Duties*, To a *Wife*:
But let *Her* not intrude, To *Rule*, and *Sway*.
Judgement, well-temper'd, quels the *Seeds* of *Strife*.
She may not *Take*: Nor you *Give*, *Right*, away.

33.

Man, here on Earth, is, God's *Vice gerent*, made:
And muſt not loſe his *Birth-right*, *To Command*.
Woman, at moſt, has but a *Right*, of *Ayde*:
Keep *Her* ſtill *ſo*; you keep the holy *Band*.

34.

No *Diapaſons*, ſo *harmonious*, are:
As *Love*, That, Love reciprocated, *Meets*.
Nor any *Diſcords*, more unkindly, *jarre*:
Than *Such*, as riſe, from, ill-conſorted, *Sheets*.

When,

35.

When, By wiſe *Choice*; Not by wild *Fancy*; led
To ſacred *Hymen*; He ſhall make you ſee,
The hopefull *Bleſſings*, of a happy *Bed*:
Bid *Them* be, *Such*, as I wiſh *You*, To Be.

36.

To Cauſe a *Being*, is a *Work* of *Senſe*:
Beaſts do the ſame; And have a *Care*, To feed.
Man, That partakes of Divine *Excellence*:
Muſt *Propagate*; muſt *Nouriſh*; and muſt *Breed*.

37.

A *Child* untutor'd, is a *Lump* of *Sin*: (brought.
Which, Not our *Love*, but *Luſt*, To *Light*, has
May *Curſe*, With Cauſe, its *Cauſe* of having *Been*.
For Better, Not be *Born*: Than, Not be *Taught*.

38.

Inſtruct your *Child*, you doubly him *Beget*:
And prove the *Parent*, of his better *Part*.
Begin *Betimes*; Prevent *He* may not get,
A Growth, in *Ill*: A Canker, in the *Heart*.

Hold,

39.

Hold, on your *Childrens* Necks, the Reins of *Awe*,
Nor too too Slack, or Stiff: *Fond*, or *Severe*.
Diſcreetly, uſe the *Right*, of *Nature's Law*:
A *Mean*, 'twixt *Both*, will teach 'em *Love*, and *Fear*

40.

(*Mould*.
Whilſt They are *Young*; give 'em their *Form* and
Inject ſuch *Seeds*, as You would have, *To grow*.
The *Tree* admits no *Bending*, That is *Old*.
Expect, *To Reap*, according as you *Sow*.

41.

Their *Temper*, Mark: If *Soft*, Be Mild: If *Tart*,
And *Headſtrong*, Keep 'em under. Who ere knew
A *Sore* well Cur'd, without ſome *Pain* and *Smart*?
Better, You make *Them* Weep; Than They ſhould *You*.

42.

Youth, (like a *Veſſel* new) does long retain
A *ſmack* of the firſt *Seas'ning* it has had;
Be ſure it *Wholſom* be; For 'tis leſs *Pain*
To form good *Habits*, than reform the Bad.

43.

Fond-fooliſh wretched *Parents*, Who permit;
Nay, prompt a *Child*, To tip his Tongue with
In his firſt *Chat*: And (ſoothing *Vice*, for *Wit*,)
Do, (with the *Ape*,) by too much Muching, Ki

44.

To give good *Rules*, is Good: But that's Not All;
Unleſs your Selves walk by the *Rules* you give.
What, *Words* have rais'd: *Works* have ſoon made, T
Men, leſs, by *Precept*; Than *Example*, live. (fal

45.

If ought, in *Me*, (as *God* knows much there is,)
Be out of frame; My *Charge*, As my *Deſire*,
Is, That you ſhun the *Track*: If *That*, or *This*,
Be *Good*, 'Tis Good, To imitate your *Sire*.

46.

Actions of *Vertue*, of what kind ſoe're,
Purſue, embrace, and, with all Might, advance;
Who has ſuch *Props* to bear him, Needs not fear
The *Counter-buffs*, of either *Time*, or *Chance*.

O

47.

Of what is *Bad*, and yet allures the *Senſe*,
Have None at all; Or curb your fond *Deſire*;
Eternal *Bliſſe*, crowns Vertuous *Abſtinence*;
When looſe *Fruition*, fries in quenchleſs *Fire*.

48.

Build not aſſured *Hopes*, and of long Wind,
On This, both ſhort, and fickle Term of *Life*:
He, that has other *Eyes*, is, ſadly, blind;
And does, as ſadly, meet, the ſiſter's *Knife*.

49.

When the ſtrait *Columns*, on whoſe well knit Chine,
Some ſtately *Structure* leanes its weighty Head,
Are, from their *Center*, mov'd, or made incline,
The *Pile* ſoon ſinks, and ſhrinks to its firſt Bed:

50.

So, when you ſee, Death's *Agents*, daily come,
And, from the *Earth*, Juſt Men and Good, tran-
A ſure, and ſad *Prognoſtick* 'tis, of ſome (ſlate,
Impending *Judgement*, on a Realm, or State.

51.

Ere God, on *Sodom*, ſtretch'd his flaming Hand;
He had a Care to ſend juſt *Lot* away:
So moſtly, ſtill, When he will ſcourge a *Land*;
Whom He beſt *loves*, He puts out of the way.

52.

Early ſet forth, To your Eternal *Race*:
Th' *Aſcent* is ſteep, and craggy, you muſt Climb:
God, at all Times, has promis'd Sinners *Grace*,
If They *Repent*: But He ne'r promis'd *Time*.

53.

Cheat not your Selves, as Moſt: Who, then, prepar
For *Death*, When *Life* is, almoſt, turn'd to *Fum*
One *Thief* was ſav'd, That no Man might Deſpair:
And but one Thief, That no Man might Preſume.

54.

As, with a tow'ring ſtrain, the ſtrong wing'd *Dove*
Soars up a loft; when She is *Ceeled*: So,
The way to raiſe your Thoughts, To Things above
Is, To take off your *Eyes* from Things Below.

Le

55.

Let it be Yours, As, Mine, This *Motto* is,
Suſpicio & Deſpicio. Lift your Eyes
Up, to thoſe glorious *Orbs*, That ſhine your Bliſs;
And, This Terrene, and fading *Globe*, Deſpiſe.

56.

Leſſe then a *Drop* can, with the *Ocean*, vie;
Leſſe than an *Atom*, with all *Things* that move:
Millions of *Years* can, with *Eternity*;
Or *Joys* below, with *Joys* That are above.

57.

No *Meditation* is of greater uſe,
Than, The *Contempt* of this vain *World*, can be;
From *Sin*, To *Grace*, It does our *Thoughts* reduce;
From *Hell*, to *Heav'n*, it raiſeth our *Degree*.

58.

Conſider Well, How frail a Thing is *Man*;
From *Earth* He comes, and goes to Earth again:
His longeſt *Daies*, What are They? *But a Span*;
He's Born, Lives, Dies; in Tears, in Woes, in Pain.

59.

Yet see, (and weep, to see) this Clod of *Clay*,
How much it dares to *Dare*; To dive, search, pry,
Into the *Deep*, the *Earth*, the *Heavens*: Nay,
With foul *Mouth*, oft, his *Maker*, To defie.

60.

Hence make this *Use*; Look on your *Pecock's* feet;
Down with your *Plumes*; Intend, with humble *Care*,
That all your *Thoughts* may, in this *Center*, meet;
Lesse, Than the *Least*, you, of God's *Mercies*, are.

61.

Put not your *Trust*, and setled *Confidence*,
In Sublunary *Things*; For they are Vain:
But cast your *Eyes*, for *Succour*, and *Defence*,
On the first *Cause*, That does 'em, *All*, sustain.

62.

Wealth, Honour, Friends, Wife, Children, Kindred (All
We so much dote on, and wherein We trust:
Are with'ring *Gourds*; *Blossoms* that fade and fall;
Landskips, in Water; and *Deeds* drawn in Dust.

63.

The *Glories* of this *World*, afarre off, ſhine
Fulgent, like rotten *Timber*, in the Night:
But if you bring them nearer to your *Eyne*,
And the *Sun's* rayes; They have Nor *Heat*, nor *Light*.

64.

This State, of *Kings*, That ſweeps with ſuch a Train;
What is't, but *Glaſſe*, ſoon ſhiver'd with a ſhock?
Henry the Fourth, in his *Caroach*, was ſlain;
And *Charles* the Firſt, expired on a *Block*.

65.

Why ſhould vain *Man* ſo madly Cark, and Care
To graſp the *World*? Bend all *Things* to His, *Muſt*?
When, in a breath, His *Breath* diſſolves to *Air*:
His Mountain-*Thoughts*, are levell'd with the *Duſt*.

66.

As God diſplaies his *Wonders*, in the *Main*;
So He at *Land*, with *Marvels* fils our Eyes:
Sky-threatning *Mounts*, fall humbled, To a *Plain*;
And ſlighted *Dales*, To *Promontories*, riſe.

67.

Not Many Mighty, Noble, Rich, or Wise,
Are *Those* whom *God* is sometimes pleas'd, *To raise*,
To work his *Will*, seal'd up to humane Eyes:
And Basest *Things*, oft, speak his Highest *Praise*.

68.

The *Life* of *Man*, is but a Breath, a Blast,
A Tale, a Dream, a Bubble; Therefore Count
Each *Day* you live, as, of your *Life*, the *Last*:
And put not off, To make up your *Account*.

69.

How Many has the *Morn* beheld, To rise,
In their Youth's *Prime*, as glorious as the *Sun*?
Who (like a Flower Cropt) have had Their *Eyes*
Clos'd up, by *Death*, before the *Day* was done?

70.

Poison, a Knife, a Pistoll, Thousands more
Sad *Instruments*, set *Periods* to our *Fates*.
Nature lets in, To life, But at One *Dore*:
But, To go forth, *Death* opens Many *Gates*.

71.

Walk ſo prepar'd, 'gainſt all Attempts of *Death*:
As, No *Events* may fright, or Diſcompoſe.
Who *Centry* keeps, May, Nobly, loſe his *Breath*.
Surpriſe, ſtill daunts, and multiplies our *Foes*.

72.

Impartiall *Death* reſpects not Quality
Of Perſons, Sex, or Age. Her keen *Scith* brings
All, To an equall *Levell*; Low, and High:
The Thatch of *Shepherds*; and the Slates of *Kings*.

73.

When firſt we *Live*; We firſt begin, *To Die*;
Each growing *Minute* leads us to our *Graves*:
The nearer which, nearer *Felicity*. (*Slaves*.
Death makes us *Free*; When *Life* had made us

74.

That you may never *Die*, (for *Die* you muſt)
Pray not: But pray, *Death* may not make *ſurpriſe*.
A fearfull *Caſe* it is, To fall To Duſt,
With Oaths, Hate, Luſt; in Mouth, in Heart, in Eyes.

Death

75.

Death certain is; Uncertain, Nothing more
Than *Time*: And oft She comes, when look'd for leaſt.
Keep in your *Lamps*, of Watching Oyl, good Store.
The fooliſh *Virgins*, miſs'd the Nuptiall *Feaſt*.

76.

So ſet all *Cares*, (Such as relate, To *Life*)
Betimes in *Order*, as no *Hangers by*,
(When *Death* ſhall call) May ſtir an inward *ſtrife*,
But make it, *Then*, your only *Work*, *To Die*.

77.

Mind, Well *To Live*; If you Mean, Well, *To Die*:
For *Life*, to *Death*, imparts its *Qualities*.
As the *Tree* falls; It is, So, found *To lie*.
Left, *Such*, by *Death*, To Judgement, *Such*, We riſe.

78.

Could bleeding *Lucrece* have ſo great a *Care*,
Her *Body* might, in decent Manner, *Lie*?
And ſhall not *we*, by much, then, more, *Beware*,
To leave our *Souls*, ill-poſtur'd, when *We Die*?

Zeuxis

79.

Zeuxis was wont, in all his *Work*, To take,
Much *Time*, and *Pains*: And once demanded, Why
He was so Slow, and Nice; Because I make
My *Pictures*, (said He) for *Eternity*.

80.

Eternity, must, in like manner, have
Each Thought, Word, Work, you Think, you Speak,
The *Painter* Wise, a Wise *Example*, gave:
The *Model* good; and good the *Moral* too.

81.

Eternity, is the *Goal* ultimate,
To which our *Souls*, and *Bodies*, daily tend.
Think well upon't: Prevent the sad *Estate*,
To Live in *Woes*, that never shall have *End*.

82.

Life is a *Gulfe*, That does swiftly *Sail*,
Through the *World's Ocean*, To the *Port of Death*:
Tempests, and *Storms*, do, from each *Point*, assail,
It seldom meets, with a fair fanning *Breath*.

He,

83.

He, only, truly *Lives*, who, *Happy*, lives;
He only *Happy* lives, that lives *Content*;
He only lives *Content*, that rightly gives
The *Preſent*, To his *Mind*, for *Bounds*, and *Stent*.

84.

Have *Thoughts* more vaſt, than *Neptune* may con-(fine;
Or *Countries*, laid to *Countries*, ſerve your Turn;
Drive on, with a, *Plus ultra*: Yet, in fine,
Your, *All*, muſt ſhrink to a neglected *Urn*.

85.

Dote not on *Life*; what has it that can pleaſe?
Some few falſe *Joyes*; But of true *Sorrows*, ſtore:
'Tis but a Clog, a Priſon, a Diſeaſe;
By how much longer 'tis, 'tis, ſo, the more.

86.

Let *Man* compare his *Comforts*, with his *Cares*,
From his *Warm ſwathe*, to his *Cold Winding ſheet*;
And He will find his *Wheat*, choak'd up with Tares:
Cares, come in Troops; *Comforts*, much thinly meet. That

87.

That *Death* is horrid, Is a Thing untrue;
Be not afraid; She but a *Vizard* wears:
That once remov'd, She has a lovely *Hue*.
The *Child* is laught at, that a *Vizard* fears.

88.

Life, is a Mart, of Toyl; a Main, of Cares;
A Mine, of Woes; a Mint, of Diſcontent;
A Shop, of Fumes; A Store, of tainted Wares;
Pandora's Box; But of more vaſt Extent.

89.

Death is the Point, that Periods all our Pain;
The *Jubile*, that beſt does Manumiſe;
The *Port* of Reſt, from this tempeſtuous Main;
The *Gate*, To life of Bliſſe, that never dies.

90.

He that with *Life*, trim'd in its beſt Array, (proud:
Swels his vain *Thoughts*, and makes his *Fancy*
Feaſts, in a Dream; Courts *Helen*, in a Play;
And (*Ixion*-like) adulters with a Cloud.

Death,

91.

Death, That kils *Man*; makes *Man*, the *World*, (sake:
Man, That forsakes the *World*, makes *Death*, To Die.
The *Odds* are Great; (of These great *Odds* partake)
Betwixt *Election*; and *Necessity*.

92.

Death, in it self, has Nothing that is *Ill*:
'Tis *Sin*, alone, that imps it with a *Sting*.
A good *Death* Saves: A wicked *Life* does Kill.
Life makes us *Weep*: And *Death* will make us *Sing*.

93.

Why fear, *To Die*, since, *Die*, *All*, once, We must?
As Numbers Numberless have done before:
To whose sublime *Society*, from *Dust*,
We shall again be *Ran'd*; and *Die* no more.

94.

One *Century* of Years, sweeps clean our *Stage*:
And moulds new *Actors* of *Mortality*.
But could Men live, To ten times *Nestor's* Age:
What yet were, *Thus*, so vast *Eternity*?

What

95.

What Loſs, To loſe, What, long, we cannot keep:
And keeping which, ſtill Keeps us at a loſſe?
Gems gain'd for *Glaſſe*, give little cauſe, To weep:
Or *Ophir* Gold, exchang'd for *Dregs*, and *Droſſe*.

96.

Nature expects a *Death*; By Law of Sin:
Our longeſt *Daies* unravell, like a *Clue*,
Make not this *World*, your *Palace*; But your *Inne*:
The *Reck'ning* pay, and bid your Hoſt *Adue*.

97.

Do, as that *Prince*, of whom We reade in *Story*,
Who, day by day, did meditate his *End*.
If you be *Good*; A good *Memento mori*
Will keep you So: If *Bad*, 'Twill make you Mend.

98.

In all the *Courſe*, of your Life's *Pilgrimage*,
So, on your Load-Star, *Heaven*, caſt your Eye,
As not To ſhame your *Parts* upon the *Stage*:
Nor, When your *Exit* comes, Repine, *To Die*.

Now,

99.

Now, May the glorious *Triple Unity*,
That Made, Redeem'd, and Sanctifies us All:
So guide, preserve, and, in all purity,
Bind up your *Soules*; That *You* may never fall.

100.

May *You*; O may *You*, with all *Graces*, fill'd;
As your *Dates* grow, in *Goodness*, so increase:
That your *Thred* spun, and your last *Glasse* distill'd;
You may, *All*, reign, in *Everlasting Peace*.

FINIS.

Errata.

Entry 1. Quadrin 17. line 1. for *cares*, reade *cures*. and Quad. 30. l. 3. for *swet*, r. *swels*. Cent. 4. Quad 71. l. 2. for *for*, r. *so*. Cent. 6 Quad. 45. l. 4. for *roar-is*, r. *bellow*. and Quad. 98 l. 2. for *Allay*, r. *Alley*.